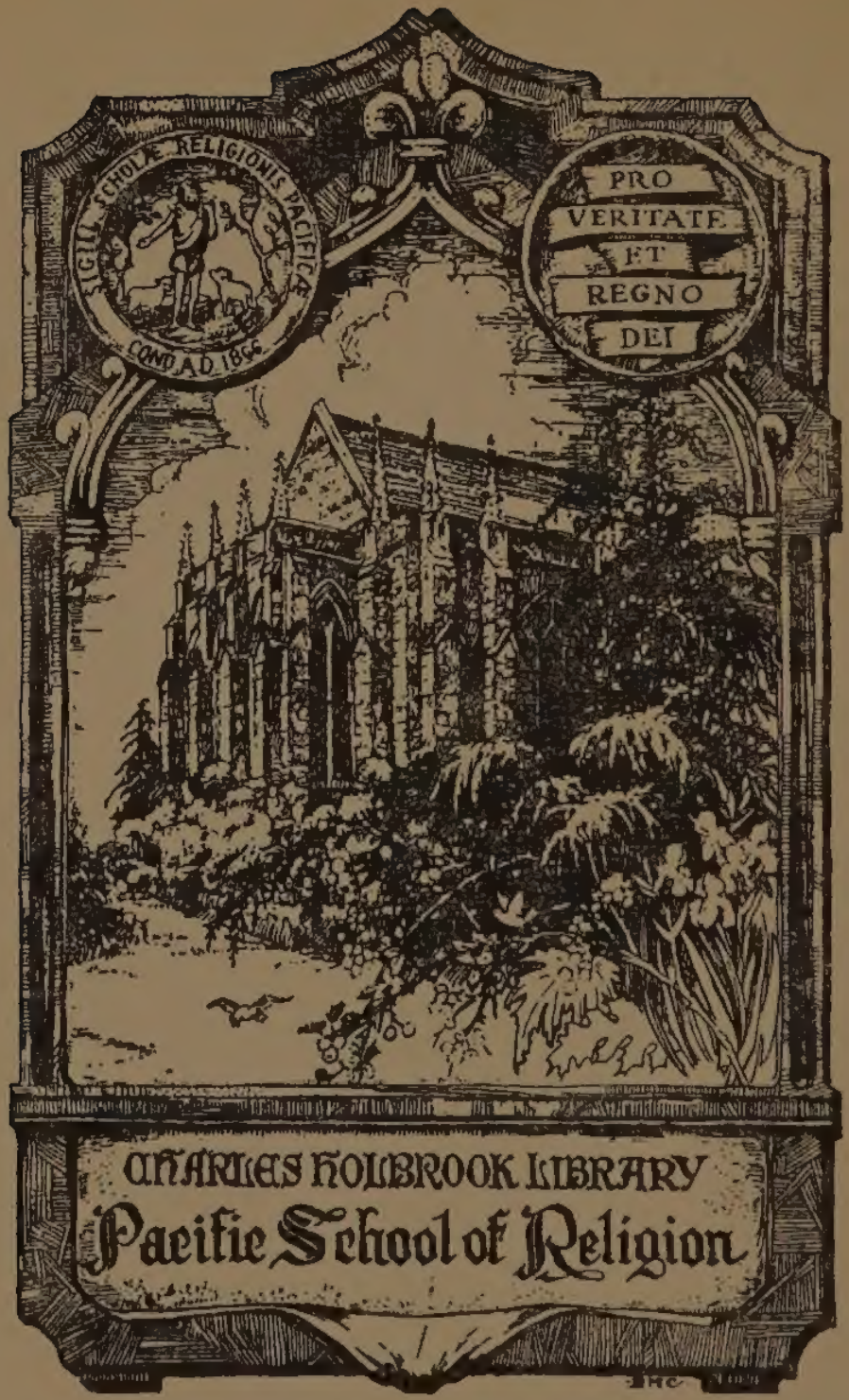

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FROM EDEN TO THE JORDAN

A SERIES OF LESSONS IN THE PENTATEUCH

BY

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FOR

ADVANCED TEACHER-TRAINING CLASSES, ADULT BIBLE CLASSES, ETC.

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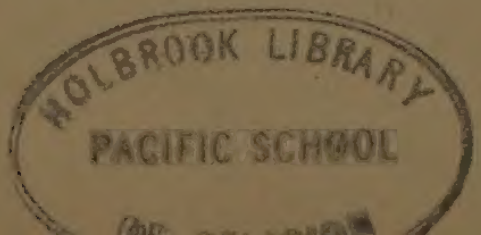

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KEYWORD

"All history is mystery until it is understood as His story."

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INTRODUCTION

The idea of this course of studies is to take up *intensively* the work treated *extensively* in Bro. Herbert Moninger's book, *Training for Service.* Hence, the same general divissions of Bible history are used and the place of the same prominent characters emphasized.

It must be recognized, however, that, even in this advanced series of lessons, the work is little more than outlined. It was felt that at least the first five books of the Bible must be covered by this book, and all will agree that so great a range of Scripture could not be treated in detail in twenty lessons. It is hoped, however, that the thread of development will be clearly discerned, and that our first steps on the way from Eden to Bethlehem will be the mind and heart delight of all.

The writer of these lines believes, with all his heart, that "Moses wrote" of Christ, and that the Old Testament came to the world from the hearts and hands of men who "spake from God, being moved by the Holy Spirit." He looks at difficulties through Christ, and not at Christ through difficulties. He reveres the records of old, seeing them revered by the Son of God, and rejoices to follow the leadings of that "tutor" who brings him to the feet of the anointed One.

In the preparation of these lessons many helps have been used. It is difficult to give proper credit.

In all the work, Moninger's *Training for Service* has been kept in view. For further suggestive help in outlining, I have turned to Dean's *Outline of Bible History,* McGarvey's *Class Notes,* and Gregory's studies as published in *The Bible Student and Teacher.* Westcott's *Bible in the Church* has been on hand, and Dungan's *Tour Through the Bible,* and, for its own distinctive contribution, McLean's *Where the Book Speaks.* Of commentaries upon the text I will not here mention any particularly, though acknowledging indebtedness to many.

Now that the work is done, it is committed to the favor of God in the fervent hope that it may be to some degree worthy his use for the honor of our Lord. C. S. M.

FROM EDEN TO THE JORDAN

LESSON I.

"IN THE BEGINNING"

Gen. 1: 1-3

I. FIRST PERIOD OF OLD TESTAMENT HISTORY

1. Name.—The first period of Old Testament history—following the outline of our first year's book—may be termed appropriately the period of Probation.

2. Extent.—The first period extends from the Creation to the Deluge.

3. Scripture.—The Scripture covering the first period is Gen. 1: 1-8: 14. It is of vital importance to note the Bible outline as related to history's unfoldings. To understand that certain portions of the Scriptures deal with certain times and topics is perhaps the very first step in gaining an intelligent grasp of the Book of books.

4. Characters.—The leading characters of the first period—two of the sixteen of our earlier studies—are Adam and Noah, and prominent asso-

ciate characters are Eve, Adam's wife, and Cain, Abel and Seth, their children, and the three sons of Noah—Shem, Ham and Japheth.

II. THE SCRIPTURAL RECORD

1. Opening Word (1: 1).—The Bible opens with a statement of marvelous import, "In the beginning God created the heavens and the earth." The Bible assigns no date to this "beginning."

2. God First.—The sacred record gives a vital place to the recognition of God. To recognize a personal God of creative power and Fatherly planning is not only basic in the realm of faith. It is essential to all order in human thinking. Without it chaos reigns. The scientist Winchell was right in declaring, "Reason from whatever datum we will, the conclusion is God." And again: "We find ourselves, by whatever path we pursue our explorations through the mysteries of matter and force, always confronted by the divine presence. We can not flee from Deity. There is no way to invent a world which must not depend first and last upon divine support. There is no way to think of an atom of matter, or that which may be called an atom, without conceiving it afloat in the breath of divine power."

And if our God is so linked with the physical creation, has he no touch with man? Must we think of him as "able to sow space with suns and systems, to scatter beauty broadcast like the light, to maintain the whole in everlasting rhythm, but utterly unable to reach the human soul"? Healthy

normal thought revolts at this, and cries out "Abba, Father."

3. Earth Condition (1: 2).—The earth is described at the first as "waste and void; and darkness was upon the face of the deep."

4. Spirit of God (1: 2).—In the first steps of the creative work it is said that "the Spirit of God moved upon [or was brooding upon] the face of the waters." The earth is under the play of divine power. The words "waste" and "void" and "darkness" are to yield.

5. First Recorded Utterance (1: 3).—Reverent hearts note with awe the first recorded and profoundly significant utterance of our God, "Let there be light." This word introduces the definite steps of the creative plan.

III. NEW TESTAMENT CONFIRMATIONS OF THE OLD

Few realize how inseparably the Old and New Testaments are bound together. Many think and speak lightly of the Old while voicing reverent thought for the New. Such a position is untenable. The New Testament grows out of the Old. Neither can be understood without the other. The Old discredited, and the foundations of the New are removed. The New can not stand alone. It draws its very life from the history and prophecy of the Old. Eden and Bethlehem were near together in the mind of God, and the Old and New Testaments are one in their unfolding of the divine plan for the purpose of human redemption. Only does the for-

mer deal with the long preparatory stages and the latter with "the fulness of times." "The thought of the Old Testament moves forward to the life of Jesus."

Such considerations lead us to plan for our present studies a section of each lesson devoted to New Testament confirmations of the Old.

1. "In the Beginning."—The wondrous phrase "In the beginning" is caught up by the beloved John in the opening words of his Gospel, and to the incarnate Word, which was his Gospel's theme, the creative work is credited (John 1: 1-3).

In Heb. 1: 10 inspiration directs utterance that also chords perfectly with the opening words of Genesis, "And, Thou, Lord, in the beginning didst lay the foundation of the earth, And the heavens are the works of thy hands."

2. "God Created the Heavens and the Earth."—In Acts 14: 15 we find Paul voicing a plea against the "vain things" of false religions, and exhorting men to turn "unto a living God, who made the heaven and the earth and the sea, and all that in them is."

Again (Acts 17: 24), at proud Athens, the same apostle cries aloud in the very presence of beautiful heathen temples, in behalf of "God that made the world and all things therein."

And still further, with minds and hearts moved by scenes of creative days, Spirit-filled men speak of our understanding by faith (Heb. 11: 3) "that the worlds have been framed by the word of God," and in visions of heaven itself we are permitted

to hear tributes of holiest praise voiced to Him—the Word which became flesh (John 1: 14), who "didst create all things" (Rev. 4: 11).

TOPICS FOR CLASS DISCUSSION

1. Importance of clear outlines in the study of the Bible.
2. Spiritual delights of a journey from Eden to Bethlehem.
3. Sublimity of the very first words of the Bible.
4. Necessity of God to intellectual satisfaction.
5. Significance of the first recorded utterance of our God. How true that, from the first days until now, the work of God has stood for light in every realm and every phase of life.
6. The relation of the Old Testament and the New.
7. What is the proper attitude of mind and heart in approaching these Old Testament studies?

DRILL QUESTIONS

Use Questions 1 to 16 in the back of the book.

BLACKBOARD WORK

I. FIRST PERIOD.	II. SCRIPTURAL RECORD.	III. N. T. and O. T.
1. Name.	1. Opening Word.	1. In the Beg.—
2. Extent.	2. God First.	2. God Crea.
3. Scripture.	3. Earth Condition.	
4. Characters.	4. Spirit of God.	
	5. Fi. Rec. Utter.	

LESSON II.

THE CREATION

Gen. 1:3-2:25

I. THE ORDER OF CREATIVE WORK

1. First Six Days (1: 3-31).—The order of creation, as given in Gen. 1: 3-31, is as follows:

(1) *First Day.* Separation of light from darkness, marking the boundaries of day and night.

(2) *Second Day.* The firmament.

(3) *Third Day.* Separation of the waters from the waters—appearance of dry land and first fruitage of the earth.

(4) *Fourth Day.* The heavenly bodies—sun, moon and stars.

(5) *Fifth Day.* Living creatures of the waters and the air.

(6) *Sixth Day* Living creatures of the earth, and man.

2. Seventh Day (2: 1-3).—The work of creation being completed, God "rested on the seventh day from all his work which he had made." Beyond this, he "blessed the seventh day, and hallowed it."

Memory Help.—One of the best ways we have found to remember the things that were created on each day is this: The things that were created on the first three days were inhabited on the next three. For instance, on the first day light was created, and on the fourth day, the heavenly bodies—sun, moon and the stars. On the second day

the firmament, and the fifth day, the living creatures of the air and water. On the third day the dry land appeared and the first fruitage, and on the sixth day, the living creatures of the earth were created" (*Moninger*).

II. THE BEGINNING OF THE VARIOUS KINDS OF LIFE

1. World Life.

(1) First day—Day and night.

(2) Second day—The firmament.

(3) Third day—Dry land and first fruitage.

(4) Fourth day—Heavenly bodies.

2. Vegetable Life.

(1) Third day—First fruitage.

3. Animal Life.

(1) Fifth day—Living creatures of the water and air.

(2) Sixth day—Living creatures of the earth (and man).

4. Human Life.

(1) Sixth day—Creation of man.

5. Home Life.

(1) *The First Home* (2: 8, 9). A garden eastward in Eden is the first home of man. As the very name indicates, it was a place of delights—every tree that is pleasant to the sight and good for food abounding there.

(2) *The Location of Eden* (2: 10-14). The garden of Eden is clearly located in the Scripture in relation to four rivers—Pishon, Gihon, Hiddekel or Tigris, and the Euphrates. But difficulty arises

to-day in identifying the two first-named streams. As to the Tigris and Euphrates there is no question, and because of its relationship to these rivers Eden can be located in the old eastern world with approximate accuracy, and the more general view, perhaps, assigns it to Babylonia.

(3) *The Clear Commandment of God* (2: 15-17). In perfectly definite words, the man whom God had placed in the Garden was given the privilege to eat of "every tree of the garden" except "the tree of the knowledge of good and evil." The penalty for eating of the latter was death.

(4) *The Creation of Woman* (2: 18-22). Introducing the narrative by the words of the Lord God, "It is not good that the man should be alone," we have in Gen. 2: 18-22 the account of the creation of woman. Adam is caused to fall into a deep sleep, and a rib is taken from his side and "builded into" a woman.

(5) *The Sacredness of Marriage* (2: 23-25). Thus early in the Bible is the sacredness of the marriage relationship emphasized—a man is to "leave his father and his mother and cleave unto his wife: and they shall be one flesh."

6. *The Pleasure of God.* The pleasure of God in the unfolding creation is beautifully indicated by the recurrence of the words "good" and "very good" as related to successive steps.

(7) *Divine Plans for Human Joy.* The plans of God for the joy of man are clearly revealed in the gift of the divine likeness, the beauty of Eden and the greatness of man's work.

III. NO CONFLICT IN RECORDS OF CREATION

1. More Minute (2: 4-7).—The second chapter of Genesis describes more minutely the creation of man than does the first chapter, telling us that "Jehovah God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."

2. Harmony.—In the second chapter is nothing that contradicts the general statements of the first chapter. There is no ground for the claim that we have two accounts of creation. As D. R. Dungan puts it, "Unless a man were hunting for something to criticize, he would not think for a single minute that the second chapter of Genesis was an account of the creation." Rather would he find in it simply "a restatement of some things which had been written, with some amplifications in order the more clearly to show God's dealings with man."

IV. NEW TESTAMENT CONFIRMATIONS

1. The "Image" and "Likeness" of God.—The divine "image" and "likeness" of Gen. 1: 26, 27 reminds one of Paul's "We are also his offspring" (Acts 17: 28), and his "image and glory of God" (1 Cor. 11: 7). A beautiful passage to the same point is found in Col. 3: 10, where the redeemed are spoken of as "renewed unto knowledge after the image of him that created him." The influence of the record of old is clearly seen in all these quotations from the New Testament.

2. Male and Female.—Gen. 1: 27 speaks of God creating "male and female," and Gen. 2: 23, 24 em-

phasizes the sacredness of the relationship between the two. The record of old lives anew when the lips of Jesus quote the words spoken at the first (Matt. 19: 3-5).

3. "Of the Dust of the Ground."—Gen. 2: 7 tells that the Lord God formed man "of the dust of the ground." Who is there to say that this was not in the mind of Paul as he wrote, "The first man is of the earth, earthy"? (1 Cor. 15: 47).

4. "The Breath of Life."—Gen. 2: 7 tells, further, that the Lord God breathed into man's nostrils "the breath of life." Who is there to say that this teaching of old was not shaping the utterance of Paul when he spoke to the Athenians of the true God who "giveth to all life, and breath, and all things"? (Acts 17: 25).

5. "A Living Soul."—Note the exact quotation of the phrase "man became a living soul" (Gen. 2: 7) in 1 Cor. 15: 45. Note, too, that Paul uses it *as a quotation*, saying, in tribute to the Old Testament, "It is written."

6. "Thou Shalt Surely Die."—The death penalty attached to sin in Gen. 2: 17 is echoed in Paul's "The wages of sin is death" (Rom. 6: 23), and "The sting of death is sin" (1 Cor. 15: 56).

7. Adam First Created.—That "Adam was first formed, then Eve," is the word of 1 Tim. 2: 13, confirming Genesis.

8. The Manner of Woman's Creation.—Even the strange record of woman's creation, which many wise men think *must have been some other way*, finds support in Paul's statement that "the man is

not of the woman; but *the woman of the man*" (1 Cor. 11: 8), and it is perfectly evident that the whole scene was before the mind of the Master as he speaks in Matt. 19: 3-6.

TOPICS FOR DISCUSSION

1. The "days" of creation.
2. "Reconciliation of Science and Religion." See Winchell's splendid work bearing this title. Remember that scientists and theologians have differed, but science and theology never. Truth is a unit, and when truth is known in any realm, it harmonizes with all other truth.
3. The place God gave man at the first.
4. Location of Eden.
5. How the New Testament rebukes the man who thinks of the records of old as "mere stories, myths or allegories."

DRILL QUESTIONS

Use Questions 17 to 26 in the back of the book.

BLACKBOARD WORK

I. ORDER OF CREATIVE WORK.
1. Fi. Six Da.
2. Sev. Da.

II. BEGINNING OF VARIOUS KINDS OF LIFE.
1. Wo. Li.
2. Veg. Li.
3. An. Li.
4. Hu. Li.
5. Ho. Li.

III. NO CONFLICT IN RECORDS OF CREATION.
1. Mo. Min.
2. Har.

IV. NEW TESTAMENT CONFIRMATIONS.
1. Im. and Li. of God.
2. Ma. and Femal.
3. Of Du. of Gro
4. Bre. of Li.
5. Liv. So.
6. Thou Sh. Sur. Di.
7. Ad. Fi. Cre.
8. Man. of Wom. Cre.

LESSON III.

THE FALL

Gen. 3: 1-4: 16

I. SINFUL LIFE

1. The Tempter (3: 1).—In the form of a serpent Satan enters the wondrous narrative we are studying.

2. The Commandment (3: 2, 3).—Eve clearly understood the commandment of God. Of the trees in general they might partake freely. Of the tree "in the midst of the garden" they must not eat. She understood clearly, also, that the penalty of death attached to disobedience.

3. The Deception (3: 4, 5).—Never was temptation more subtly voiced than at the first. In verse 1 we find the insinuating question, "Yea," or, freely, "Indeed, hath God said ye shall not eat of any tree of the garden?" And when Eve quoted the plain word of command, the doubt-suggesting answer came, as we would put it—Surely this would not happen. He did not mean it so; he would not withhold good. You misunderstood, for God knows himself, full well, that instead of death coming, the eating of the forbidden fruit would result in the opening of your eyes and you yourselves being as God.

4. The Fall (3: 6).—Sad enough the record now. Whatever one may think of the serpent or the char-

acter of the temptation, scoffing is silenced in the presence of the first transgression. Here, at least, beyond question, is reality—the awful reality of sin. Three motives to the sin are given: (1) Eve saw "the tree was good for food," (2) "a delight to the eyes," and (3) "to be desired to make one wise." Nor can these fundamental promptings to sin be despised by students of the Word to-day.

5. The Result (3: 7, 19).

(1) *Fear and Shame* (3: 7, 8). Conscious of guilt, Adam and Eve sought to avoid meeting God face to face. Fear and shame in the divine presence—what a burden to bear! This is one of the burdens of sin.

(2) *The All-discerning Eye of God* (3: 9-13).—As though the guilty were really hidden from him, God first calls to Adam, "Where art thou?" The answer speaks of the new conditions of Adam's life, and prepares the way for further all-revealing questions. The perfectly understood commandment has been broken. The relationship between God and man has changed. The problem of pardon is before us. Who will be its solution?

(3) *Serpent's Curse* (3: 14, 15). "The Judge pronounces a doom first on the material serpent, which is cursed above all creatures . . . becoming a type of all that is odious, disgusting and low; and next on the spiritual serpent, the seducer. Already fallen, he was to be still more degraded, and his power wholly destroyed by the offspring of those he had deceived."

(4) *Man's Penalty* (3: 16-19). Multiplied sorrows are to be the woman's portion, and the man

is subjected to the judgment of severe toil yielding to effort but meager returns. Beyond these things, however, is the foretold judgment of death. "Unto dust thou shalt return" is the sad, sad word that reveals the fearful cost of transgression.

II. REDEMPTIVE LIFE

3:15

1. God's Love.—Man no sooner sins than the love of God plans a way of pardon. He no sooner falls than God prepares for him to rise again.

2. First Promise.—The seed of the woman shall bruise the serpent's head is the first promise of our Christ.

III. THE SONS OF ADAM AND EVE

4: 1, 2, 25

1. The Names.—A few things remain to be noted in connection with the first family. The names of the sons of the household were Cain, Abel and Seth.

2. The Occupations (4: 2).—Abel was a shepherd, Cain a tiller of the ground.

IV. THE FIRST RECORDED ALTAR SERVICE

4: 3-15

1. The Accepted Offering.—Abel came to an appointed altar service, offering by faith the "firstlings of his flock." The Lamb of God is in view!

2. The Rejected Offering.—Cain came to the altar service with a thank-offering when a sin-offering was demanded. He and his were, therefore, re-

jected. Everything indicates that earlier instructions had been given of God, but these Cain disregarded. Neither faith nor penitence marked him.

3. The First Murder and Its Punishment (4: 8-15).—Angered instead of humbled by the rebuke of God, and envious of his brother's favor, Cain opens the long sad roll of the world's murders. Later, the call comes from Heaven, "Where is thy brother?" Seeking vainly to evade God, the craven answer is given, "Am I my brother's keeper?" Then comes the curse of guilt—burden and banishment.

V. NEW TESTAMENT CONFIRMATIONS

1. Satan the Tempter.—The New Testament clearly reveals the real tempter at the first. The physical serpent was only an instrument. "The devil . . . a murderer from the beginning," and further, "a liar and the father thereof" (John 8: 44). Remember these are words of Jesus! (See also 1 John 3: 8.)

2. The Fact of the Serpent.—It is perfectly evident that the scene of the temptation, as given in Genesis, was before New Testament writers. (See Rev. 12: 9 and 20: 2, and the even plainer word of 2 Cor. 11: 3, "As the serpent beguiled Eve.")

3. The Woman Deceived.—Not only the reference last quoted, but 1 Tim. 2: 14, confirms the fall of Eve.

4. The Seed of the Woman.—Gen. 3: 15 voices the promise that the seed of the woman shall bruise the serpent's head. Isaiah (7: 14) emphasizes the

richness of this word, and Matthew (1: 23) quotes the latter prophecy as fulfilled in the person of Jesus.

5. Adam's Sin.—How the record lives! Paul (Rom. 5: 12-14) speaks of sin entering by "one man" and "death" as a result (Genesis still in mind), and further takes his stand at our starting-place as he alludes to death reigning "from Adam until Moses."

6. Abel's Sacrifice.—The sacrifice at the first altar service is not only a matter of Old Testament record. (See Heb. 11: 4; 12: 24 and 1 Pet. 1: 17-19.)

7. Cain's Murder of Abel.—This sad story of old is also woven into the new narrative. (1 John 3: 12; Jude 11.)

CHRISTWARD

Foregleams of the better day are already ours to note. Fit into mind and cherish in heart Gen. 3: 15. It will yield comradeship with an angel of God in ministry at Nazareth by and by!

And don't for a single hour forget the acceptable sacrifice at the first altar service. It speaks of the Lamb of God who taketh away the sin of the world!

TOPICS FOR DISCUSSION

1. The fact of Satan.
2. The fact of temptation.
3. The fact of sin.
4. The vital question for to-day—Adam's sin or

our own? "Jesus made sin of even date, and invited every hearer to see the tragedy of Eden in his own experience."

5. Impossibility of hiding from God!
6. "Am I my brother's keeper?"
7. New Testament and the Old.
8. Pointings to the Christ.

DRILL QUESTIONS

Use Questions 27 to 45, in the back of the book.

BLACKBOARD WORK

I. SINFUL LIFE.
1. The Tempt.
2. The Comm.
3. The Decep.
4. The Fall.
5. The Res.

II. REDEMPTIVE LIFE.
1. God's Lo.
2. Fl. Prom.

III. SONS OF ADAM AND EVE.
1. Names.
2. Occup.

IV. FIRST RECORDED ALTAR SERVICE.
1. Acc. Off.
2. Rej. Off.
3. Fi. Mur. and Pun.

V. NEW TESTAMENT CONFIRMATIONS.
1. Sat. Tempt.
2. Fa. of Ser.
3. Wom. Dec.
4. Seed of Wom.
5. Ad. Sin.
6. Abel's Sac.
7. Cain Mur. Abel.

LESSON IV.

THE DELUGE

Gen. 4: 16-8: 14

I. NOAH

1. His Sons.—The sons of Noah are Shem, Ham and Japheth (5: 32).

2. The Condition of the World in His Day.—In brief narrative we have traveled far from Eden! Of the day now before us, it is said (6: 1-5) "that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." (See also vs. 11 and 12.)

3. Jehovah's Resolve.—"Grieved at his heart" because of sin, Jehovah determined "to destroy man . . . from the face of the ground." "It is well to note the various ways employed to stem the tide of evil and save the race from sin and destruction." So says Peloubet, and then enumerates the following: (1) The influence of the good part of the race, "the children of God." (2) God gave long individual lives, so that the word of God communicated to the early race might not be lost. (3) God allowed more than sixteen centuries for the experiment, for opportunity for the race to reform; but they grew worse and worse. (4) God sent his Spirit to strive with men; but they resisted his best influences. (5) He gave them a long

warning of the coming danger (6: 3). (6) He sent Noah to preach righteousness to the world by both precept and example. But all was in vain. Only after such efforts and out of love for the infinitely greater number involved—posterity, the deluge was determined upon.

4. The One Righteous Household (6: 8, 9).—In contrast with the awful record of sin in other lives, how blessed the words as to Noah—a man who "found favor in the eyes of Jehovah" —"righteous" —"perfect in his generations"—a man who "walked with God."

II. THE ARK

1. Directions (6: 13, 14).—As a means of safety for the family which was "to restore and replenish the earth which he was about to make vacant," Jehovah directed Noah to make an ark.

2. Description (6: 15, 16).—It was to be (1) of gopher wood—probably our cypress. (2) Made perfectly waterproof by use of mineral pitch or asphalt. (3) Three hundred cubits in length, fifty cubits in breadth and thirty cubits in height—"the cubit being variously estimated at from eighteen to twenty-one inches." (4) "Three stories, door in the side, and light from above. The ark was not a ship meant to sail, but a long oblong building meant to float with the tides."

3. Those to be Saved in the Ark (6: 17-7: 3).—In final word, Noah was told again that Jehovah purposed to "destroy all flesh, wherein is the breath of life," but, as for himself, his wife, his

sons and their wives, Noah was assured of a covenant of favor.

In addition to the family thus provided for, Jehovah gave directions to take into the ark of "every living thing of all flesh, two of every sort . . . to keep them alive with thee; they shall be male and female." This general word as to pairs of every kind of animals is not contradicted by the later direction to take of the "clean" animals, "seven and seven." The number of these "domestic" animals would not be great, and for purposes of food and sacrifice the necessity for their propagation was urgent.

III. THE FLOOD

1. Its Nearness.—"Yet seven days." The one hundred and twenty years are almost at an end. A sober warning of deepest significance is given. "Yet seven days," and the decrees of God will be visited upon the impenitent. "A week for a world to repent! What a solemn pause!" It is like our God to voice the added appeal of the "Yet seven days"!

2. The Characteristic Conduct of Noah (7: 5).—In this trying time, ridiculed by all about him, "Noah did according unto all that Jehovah commanded him." He was six hundred years old at the time.

3. Its Beginning (7: 10, 11).—True to the word of God, "after the seven days" the flood of waters came upon the earth. Two sources contributed to the mighty volume of waters—"the fountains of the

great deep were broken up, and the windows of heaven were opened."

4. Its Extent and Duration (7: 12-8: 14).—"There is every reason to believe that this catastrophe was coextensive with the human population of the world." As to its duration, the flood was "forty days and forty nights" in gathering, until the waters passed beyond mountain-tops fifteen cubits. For one hundred and fifty days there was no relief. The waters still "prevailed upon the earth." But at the end of that time, in the remembrance of God plans were made in behalf of Noah and those with him in the ark. A wind passes over the earth, and gradually the waters are assuaged. Finally the ark rests safely upon "the mountains of Ararat." Later, Noah sends forth a raven, then a dove and then the dove a second time, as tests of the condition of the earth, and finally, upon the twenty-seventh day of the second month of Noah's 601st year, the earth is revealed as dry and the year's life in the ark upon the waters comes to its close.

IV. NEW TESTAMENT CONFIRMATIONS

1. The Fact of Noah's Life.—In this day, when nearly everything is challenged, it is strength indeed to have clear New Testament teaching as to events of old. As to the *reality* of Noah's life, see 1 Pet. 3: 19, 20, where "the days of Noah" are alluded to; Heb. 11: 7, where Noah's being "warned of God" is told; 2 Pet. 2: 5, where he is named as a "preacher of righteousness," and Matt.

24: 37-39, where even the Master's lips give to Noah his historic place.

2. The Fact of the Ark.—The same references quoted above bring clearly into view the ark of the old record.

3. The Fact of the Deluge.—The same New Testament references tell the story of the flood which God brought upon "the world of the ungodly."

4. The Fact of Carelessness and Sin.—The words of the Master himself are in perfect accord with the picture, sketched in Genesis, of a people unmoved even when but "seven days" remained to them.

5. The Fact of the Saved.—The Old Testament speaks of Noah, his wife, his three sons and their wives going into the ark. The New Testament, in minute confirmation, tells of "eight souls," or "Noah with seven others," being saved! The Old and the New stand or fall together!

TOPICS FOR DISCUSSION

1. The exceeding sinfulness of sin as the flood narrative reveals it.
2. The divine attitude toward the sinner as revealed in long waiting and many warnings.
3. The beauty of righteousness as revealed by Noah's household.
4. The ark.
5. Extent and duration of the flood.
6. Flood traditions.
7. Geology's confirmation of the flood narrative.
8. The Old Testament and the New.

DRILL QUESTIONS

Use Questions 46 to 69, in back of book.

BLACKBOARD WORK

I. NOAH.

1. His Sons.
2. Cond. of Wo. in Da.
3. Jehov. Resol.
4. One Right. Hous.

II. THE ARK.

1. Direc.
2. Descrip.
3. Those Sav. in Ark.

III. THE FLOOD.

1. Nearness.
2. Char. Cond. of Noah.
3. Its Begin.
4. Ext. and Dur.

IV. NEW TESTAMENT CONFIRMATIONS.

1. Fac. of Noah's Li.
2. Fac. of Ark.
3. Fac. of Del.
4. Fac. of Care. and Sin.
5. Fac. of Sav.

LESSON V.

GENERATIONS OF NOAH AND THE DISPERSION

Gen. 8: 15-11: 26

I. SECOND PERIOD OF OLD TESTAMENT HISTORY

1. Name.—The second period of Old Testament history may be termed, appropriately, the Period of Preparation.

2. Extent.—The second period extends from the Deluge to the Exodus (2348-1491 B. C.).

3. Scripture.—The Scripture covering the period is Gen. 8: 15-50: 26; Exodus 1-14.

4. Characters.—The leading characters of the second period are Abraham and Joseph, and

prominent associate characters, Isaac and Jacob.

5. Outline.—This period may be outlined as follows:

(1) Generations of Noah (8: 15-11: 26).

(2) Life and Times of Abraham (11: 27-25: 10).

(3) Life and Times of Isaac and Jacob (25: 11-36: 43).

(4) Life and Times of Joseph (37: 1-50: 26).

(5) Early Days of Moses' Life and Labors (Exodus 1-14).

II. EVENTS BETWEEN THE DELUGE AND THE DISPERSION

1. Altar Built (8: 15-20).—"We now pass from the old world to a new world. Old things passed away with the flood. . . . The old world's men of renown and violence, its cities, its arts and its wicked deeds were all buried under the debris of the waters. . . . Nor was the new race in the Garden of Eden sinless. Hence, the first act of the devout Noah, as the high priest of his household, was to build an altar, the supreme need of all his descendants." With one so faithful, our God was glad to establish his covenant.

2. The Precious Promises (8: 21-9: 7).—Jehovah rewards the loyal heart of Noah by the pledge not to curse the ground any more, or again smite everything living. He also pledges the uninterrupted blessings of day and night and seedtime and harvest. To Noah were also given commandments as to duties and privileges akin to those at the first.

3. Covenant Token (9: 8-17).—Repeating in de-

tail the pledge not to destroy men again by the waters of a flood, our God named, as a token of his covenant with Noah, the rainbow of the skies. Shrinking from the falling of the waters as men would after the days of the deluge, no token of remembrance and favor could have been more significant.

4. Sin and Shame in Noah's Household (9: 20-28).—The heart saddens at the record of Noah's drunkenness, but it must be remembered that doubtless many years have elapsed since the flood. Both "age" and "inadvertence" have been suggested to palliate the offence, and even ignorance of the intoxicating power of the beverage has been plead in Noah's behalf. Knowing so little, there is great warrant for the charity of judgment to which our hearts incline. Yet the record says to us, "Let him that thinketh he standeth, take heed lest he fall."

III. THE DISPERSION
11: 1-9

Though under command of God to multiply and replenish the earth, the descendants of Noah are found choosing a favored region and building a city of pride. By confusion of tongues they are separated, and the plans of men yield to the plans of God.

IV. NEW TESTAMENT CONFIRMATIONS

The intermediate period covered by this lesson presses us forward but little in the unfolding of

history. About the only linking of Old Testament and New is in the record of the ancestry of Abraham, to whose great life we next turn. It is interesting to read in Genesis of the line of descent—Serug, Nahor, Terah, Abram, and then to read in Luke (3:.34, 35) of "Abraham the son of Terah, the son of Nahor, the son of Serug." Of course the parallel could be carried much further, but it is not necessary here.

TOPICS FOR DISCUSSION

1. The historic reaches of the first two periods of Old Testament history.
2. The place of the altar in Noah's life.
3. Final views of Noah's character.
4. What is God's measure of a life?
5. Jehovah's "harvest-time" promises.
6. The "new world" of the "second beginning."
7. The how and why of the dispersion.

DRILL QUESTIONS

Use Questions 70 to 84, in the back of the book.

BLACKBOARD WORK

I. SECOND PERIOD OF OLD TESTAMENT HISTORY.

1. Name. 2. Extent. 3. Scripture. 4. Characters. 5. Outline.

II. EVENTS BETWEEN THE DELUGE AND THE DISPERSION.

1. Alt. Built. 2. Prec. Prom. 3. Cov. Tok. 4. Sin and Sha. in No. House.

III. THE DISPERSION.

IV. NEW TESTAMENT CONFIRMATIONS.

LESSON VI.

EARLY DAYS OF ABRAHAM'S LIFE AND LABORS

Gen. 11:27-15:21

I. UR

1. Home Circle.—Our lesson opens (11: 27-29) with an introduction to the home circle of Abram. His father Terah is named, his brothers Nahor and Haran, his nephew Lot and his wife Sarai.

2. Home Land.—Gen. 11: 28 also gives us "the land of nativity" of those whose lives we are studying—"Ur of the Chaldees."

II. HARAN

Directed of God, the family of Abram—his father, nephew, wife and himself—left Ur, their far eastern home, "to go into the land of Canaan." Going as far as Haran, they stopped for a time, and here Terah died (11: 31, 32).

1. The Call in Haran (12: 1).—In the move from Ur westward, Terah, the father, properly took the lead. Now, at his death, Abram is singled out definitely and called to turn from his country, his kindred and his father's house, and to go into a land God will show him.

2. Precious Promises (12: 2, 3).—Linked with the Lord's command to Abram are wondrous promises: (1) That of him God would make a great

nation; (2) that he would be blessed and his name made great; (3) that those blessing him should be blessed, and those cursing him cursed, and (4) that in him all the families of earth should be blessed.

III. SHECHEM

"From Haran he would enter Palestine in the north; and he would therefore *pass through the land* to Shechem, nearly in the geographical center of the country. In this paradise of the Holy Land was his first halting-place" (12: 4-6).

1. At the Altar (12: 7).—At Shechem the Lord God appeared unto Abram, promising him the land for a possession, and in turn Abram rears an altar and worships. It has been beautifully noted that "where Abram has a tent there God must have an altar."

IV. BETHEL

Pasturage at Shechem exhausted, Abram moves southward again, the next stop being at Bethel (12: 8).

1. An Altar Reared at Bethel.—Again the altar is reared (12: 8).

V. EGYPT

Because of a famine in Canaan, Abram next passes from Bethel and goes beyond the borders of the promised land, locating in Egypt (12: 9, 10).

1. Forgetful of God (12: 11-20).—"The father of the faithful" is now revealed in weakness. Inspiration does not cover up frailties when a life

is being sketched. There is no excuse for Abram in the deceit that marks his relationships with the Egyptians. He simply felt that he had to look out for himself. In an hour of faithlessness God seemed insufficient. The record does not state that he builded an altar in Egypt!

VI. BETHEL

From Egypt Abram and Lot now return northward, and settle again at Bethel. Here the altar is in place, and its influence upon Abram's life is seen in the narrative that follows (13: 1-5).

1. Strife Between Herdsmen (13: 6-13).—The earlier narrative has told us of Abram's wealth "in cattle, in silver and in gold." Lot also without doubt had large interests. Soon it developed that "the land was not able to bear them" both, and this condition led to strife between the herdsmen, each being jealous of his master's rights. Abram at once determines that the strife must not extend to himself and Lot, and bids the latter choose what land he will. Lot rewards generosity by selfishness by choosing, to his own hurt, the rich plain of the Jordan.

2. Renewed Promises (13: 14-17).—A great life has its great reward in constant attendance and favor of God.

VII. HEBRON

Tracing carefully the steps of Abram, we now turn from Bethel (which is north of Jerusalem) to the country south of Jerusalem, and locate him at Hebron.

1. Battle of the Kings (14: 11-24).—Lot's choice of location involved him in the warfare of petty kings about him. He and his were taken captive. The part of the narrative that interests us vitally is Abram's generous relief expedition, and his bearing under the tributes of Melchizedek and other kings (14: 1-24).

2. The Child of Promise (15: 1-21).—The fifteenth chapter is rich in its unfoldings. Jehovah speaks to Abram in direct word of most far-reaching promise, chief of all being the positive assurance that his own child shall be the channel of divine favor.

3. The Prophecy of Bondage (15: 12-14).—Thus early is voiced of God the prophecy of Israel's long period of bondage. The Book we are studying is surely not of man! On every page its divine authorship is revealed.

VIII. NEW TESTAMENT CONFIRMATIONS

1. The Fact of an Early Call.—Acts 7: 2-4 tells plainly of the appearance of God to Abram that led him to turn from "the land of the Chaldæans."

2. The Fact of Life in Haran.—Acts 7: 4 also tells of the stop in Haran, and the death there of Abram's father. See also Heb. 11: 8, 9 as to Abram's call of God.

3. The Fact of God's Promise.—Acts 3: 25 quotes word for word the precious promise given Abraham: "In thy seed shall all the families of the earth be blessed."

4. The Fact of Abram's Faith.—Gen. 15: 6

speaks of Abram's faith, and that God "reckoned it to him for righteousness." If one would grasp the unity of Old and New Testaments let him read in connection with this, Rom. 4: 3; Gal. 3: 6, and Jas. 2: 23. Verily "the Old lies open in the New."

5. The Fact of Bondage Foretold.—Genesis gives the dread word of God that the seed of Abram shall be in bondage four hundred years. See the New Testament use of this (Acts 7: 6, 7).

6. The Fact of Melchizedek.—The Old Testament record introduces a strange character of the long ago. The New Testament also acquaints us with him (Heb. 7: 1; 5: 6).

CHRISTWARD

Earlier lessons have opened the way to the coming of One to bless the world. This lesson, in clearer speech, reveals the thought of God. In Abram's seed (Gen. 12: 1-3) "all families of the earth" are to be blessed. *And Christ is Abram's seed.* (Matt. 1: 1, 2.)

TOPICS FOR DISCUSSION

1. Map study of the journeyings of Abram.
2. What happened at Ur.
3. What happened at Haran.
4. What happened at Shechem.
5. What happened at Bethel.
6. What happened in Egypt.
7. What happened at Hebron.
8. Missionary significance of Gen. 12: 1-3.

9. "Altar services" in our homes and journeys of to-day.

10. The reward of generosity, and penalties of selfishness.

11. The Old Testament and the New.

12. Messianic prophecies.

DRILL QUESTIONS

Use Questions 85 to 116 in back of the book.

BLACKBOARD WORK

I. UR. 1. Ho. Ci. 2. Ho. La.	V. EGYPT. 1. For. of God.	VIII. NEW TESTAMENT CONFIRMATIONS. 1. Ea. Ca. 2. Li. Ha. 3. God's Pro. 4. Ab. Fa. 5. Bo. For. 6. Mel.
II. HARAN. 1. Ca. in Ha. 2. Pre. Pro.	VI. BETHEL. 1. Str. Bet. Herds. 2. Ren. Pro.	
III. SHECHEM. 1. At the Al.	VII. HEBRON. 1 Bat. of Ki. 2. Ch. of Pro. 3. Pro. of Bon.	
IV. BETHEL. 1. Al. Re.		

LESSON VII.

LATER DAYS OF ABRAHAM'S LIFE AND LABORS

Gen. 16: 1-25: 10

I. ABRAM AND HAGAR

16: 1-16

This chapter is to be noted for the following facts:

1. Sarai Childless.—Sarai, Abram's wife, was childless.

2. Hagar.—In harmony with the thought of the time, she planned to have children by her handmaid, Hagar.

3. Sarai's Complaint.—Hagar, with child, despised her mistress, and the latter complained to Abram.

4. Abram's Reply.—Abram reminded Sarai that the treatment of the maid was in her own hands, and, as a result of this, Hagar fared badly.

5. Hagar's Flight.—Hagar finally fled from the face of her mistress.

6. Found by Angel.—An angel of Jehovah found her by a fountain of water.

7. Bidden to Return.—She was bidden to return, submissive, to the home of her mistress.

8. The Promise Given.—To cheer her, the promise of offspring beyond number was made and the birth of Ishmael announced.

II. ABRAM'S NAME CHANGED

Gen. 17: 1-14

1. Precious Promise Revealed.—When Abram was ninety years old, Jehovah appeared to him and in explicit terms renewed his covenant of personal and national blessings.

2. Name Changed and Covenant of Circumcision Given.—At this time, too, Abram's name was changed to Abraham, and the covenant of circumcision was instituted.

III. SARAI'S NAME CHANGED

1. Sarai is Changed to Sarah.

2. The Birth of Isaac Foretold (Gen. 17: 15-

27).—The name "Sarai" now yields to Sarah, and the burden of barrenness is lifted. She is to become "a mother of nations" and shall give birth to one named of God—Isaac. With him God's covenant is to be established.

IV. SODOM AND GOMORRAH

Gen. 18:1-19:38

1. Three Messengers.—In this strange narrative of the old days we read of three messengers of Jehovah in the form of men appearing to Abraham.

2. Promise to Sarah.—The messengers declare that Sarah shall bear a son, and Sarah's faithlessness as to this brings upon her stern rebuke.

3. Sodom and Gomorrah.—As they are about to leave, Abraham's visitors reveal to him the purpose to destroy Sodom and Gomorrah.

4. Abraham's Intercession.—Then follows Abraham's wonderful intercession, prompted largely by his love for Lot.

5. Lot Welcomes Angels.—The angels arrive at Sodom, and are welcomed at the gate by Lot and taken to his home.

6. Lot's House Surrounded.—The men of Sodom attack Lot's house, and demand that he surrender his guests.

7. Stricken with Blindness. Unmoved by Lot's appeals, they proceed to violence, but are suddenly stricken with blindness.

8. The Angels' Request.—The angels then bid

Lot warn those whom he would save, before the city is destroyed.

9. Lot's Escape.—Urged to make haste and not to look back, Lot and his two daughters escape, but his wife is overwhelmed in the fearful judgment that overtakes the cities of sin.

V. SARAH AND HAGAR

Gen. 20: 1-21: 34

1. Note in this chapter Abraham's removal to the south—Gerar.
2. His second offense of deceit in relation to Sarah.
3. Abimelech's warning from God.
4. The birth of Isaac.
5. Hagar's mocking.
6. Sarah's anger and her appeal for the "casting out" of Hagar.
7. The quieting word of God.
8. Hagar sent away.
9. Pathetic scene in the wilderness.
10. The voice of God.
11. Covenant between Abraham and Abimelech.
12. The loving remembrance of the everlasting God.

VI. ABRAHAM OFFERING ISAAC

Gen. 22: 1-24

The command to sacrifice Isaac was a supreme test of Abraham's faith, but, accounting that God was able to raise him up even from the dead (Heb. 11: 19), he moved forward at once in the lines of obedience.

VII. DEATH AND BURIAL OF SARAH

Gen. 23: 1-20

It is thought that Abraham had several places of temporary residence. In chapter 20 we located him at Gerar, but chap. 22: 19 finds him at Beersheba. Sarah dies at Hebron (Gen. 23: 2), which has already been noted as one of their homes. It is here Abraham now seeks a burial-place for his wife, and, following characteristic eastern negotiations, he secures "the cave of Machpelah."

VIII. ISAAC AND REBEKAH

Gen. 24: 1-67

In this record we have:

1. Abraham's Plans.—Abraham's plans for Isaac's marriage.

2. Mesopotamia.—The servant's journey to Mesopotamia.

3. The Meeting.—The providential meeting of Rebekah.

4. House of Bethuel.—The servant's story in the house of Bethuel.

5. Recognition.—The recognition that "the thing proceedeth from Jehovah."

6. The Return Journey.

7. The New Home.—The new home is established.

IX. DEATH AND BURIAL OF ABRAHAM

25: 1-10

There is here noted Abraham's marriage to Keturah, and the sons born to this union. Isaac, however, inherited the chief portion of the estate.

1. His Age.—Abraham's death occurred at the age of 175 years.

2. His Burial-place.—Abraham was buried in the cave of Machpelah, and it is to be observed that Isaac and Ishmael were together in the burial ministries.

CHRISTWARD

Abraham dies, but God's promises live. "The emphasis (of Scripture) is laid on Abraham's seed, rather than himself, because the purpose behind the promise looked to an accomplishment in the distant future. The world would receive but little blessing from Abraham's personal career; but through the select nation and the Messiah all peoples were to be profoundly influenced."—*Lockhart, in "The Messianic Message."*

X. NEW TESTAMENT CONFIRMATIONS

1. The Fact of Abraham's Life.—It means much to many hearts to have the characters of old brought down to a living place in New Testament narrative. As to Abraham, a great number of passages might be quoted. (See Acts 7, 8; Gal. 3: 16, 29).

2. The Fact of Sarah's Life.—To make real the life of this woman of old, and to confirm teachings concerning her, see Gal. 4: 21-25; Heb. 11: 11, 12.

3. Isaac the Child of Promise.—Much New Testament teaching has to do with this son of Abraham (Gal. 4: 28; Rom. 9: 8, 9).

4. Hagar and Ishmael.—These lives, too, live

again in the pages of the New Testament (Gal. 4: 21-25; 4: 28-31).

5. The Covenant of Circumcision.—Here, again, the New pays tribute to the Old (Rom. 4: 11, 12; Acts 7: 8).

6. Sodom and Gomorrah.—Nor do these cities of sin live alone in the Old Testament. (See 2 Pet. 2: 6-8; Jude 7.)

7. Lot and Lot's Wife.—The first of above references (2 Pet. 2: 6-8) gives the character of Lot, while the Master himself (Luke 17: 28-31) uses the experiences of Lot's wife as a warning to others.

8. The Sacrifice of Isaac.—Let Heb. 11: 17-19 and Jas. 2: 21 tell us of Abraham's triumphant faith.

Surely the unity of the Old and New Testaments must, by this time, be clear to all! May we thus be warned against covert attacks upon the very citadel of our faith by those who speak well of the New Testament, but discredit "the stories" of Old!

TOPICS FOR DISCUSSION

1. Strength and weakness in the character of Abraham.
2. Sodom and Gomorrah—their location and fate.
3. The sacrifice of Isaac.
4. Hagar.
5. The Old and the New in their unity. (Let this be emphasized week by week.)

DRILL QUESTIONS

Use Questions 117-144 in the back of the book.

BLACKBOARD WORK

I. ABRAM AND HAGAR.

1. Sa. Ch.
2. Ha.
3. Sa. Com.
4. Abr. Re.
5. Ha Fl.
6. Fo. by An.
7. Bi. to Ret.
8. Pro. Giv.

II. ABRAM'S NAME CHANGED.

1. Pre. Pro. Rev.
2. Na. Ch. Co. Ci. Gi.

III. SARAI'S NAME CHANGED.

1. Sa. Ch. to Sa.
2. Bi. Is. For.

IV. SODOM AND GOMORRAH.

1. Three Mess.
2. Pro. to Sa.
3. So. and Gom.
4. Abra. Int.
5. Lot Wel. An.
6. Lot Ho. Sur.
7. Str. wi. Bli.
8. An. Req.
9. Lot Esc.

V. SARAH AND HAGAR.

1. Ab. Re.
2. Of. of De.
3. Abi. Wa.
4. Bi. of Is.
5. Ha. Mo.
6. Sa. An. and Ap.
7. Qui. Wo. of God.
8. Ha. Se. Away.
9. Pa. Sce. in Wi.
10. Vo. of God.
11. Cov. Bet. Abr. and Abi.
12. Lo. Rem. of Ev. God.

VI. ABRAHAM OFFERING ISAAC.

VII. DEATH AND BURIAL OF SARAH.

VIII. ISAAC AND REBEKAH.

1. Ab. Pl.
2. Meso.
3. Met.
4. Ho. of Beth.
5. Rec.
6. Ret. Jou.
7. Ne. Ho.

IX. DEATH AND BURIAL OF ABRAHAM.

1. Hi. Ag.
2. Hi. Bu.-pl.

X. NEW TESTAMENT CONFIRMATIONS.

1. A. Li.
2. S. Li.
3. Ch. of Pr.
4. H. Ish.
5. Co. Cir.
6. So. Go.
7. Lo. Lo. Wi.
8. Sa. of Is.

LESSON VIII.

LIFE AND TIMES OF ISAAC AND JACOB

Gen. 25: 11-36: 43

I. THE SONS OF ISAAC

25: 19-26

The two sons of Isaac were Jacob and Esau.

II. CHARACTERISTICS OF ISAAC'S SONS

25: 27-34.

Jacob and Esau were characters in marked contrast. "Esau was a skillful hunter, a man of the field; and Jacob was a quiet man, dwelling in tents." The parents were divided in their affection, Isaac being partial to Esau, and the mother, Rebekah, favoring Jacob. In an hour that revealed his weakness and Jacob's cunning, Esau sold his birthright for a mess of pottage. The transaction reflects no credit upon either man.

III. THE COVENANT WITH ISAAC

26: 1-6

Because of famine, Isaac journeys southward as far as Gerar, where Abram had stopped before him. Apparently it was in his mind to go farther, but God restrains him from entering Egypt, and at this time renews the covenant which had been entered into with Abraham.

IV. CHARACTER STUDY OF ISAAC

In this portion of Scripture, Isaac is revealed in both unfavorable and favorable lights.

1. Sin Repeated.—We see him repeating the sinful deception of his father with relation to his wife.

2. A Man of Peace.—Prospered bountifully, Isaac was not arrogant nor disposed to contend for his own, but still a man of peace. When urged by Abimelech to go from the midst of his people, he did so.

3. Envy of the Philistines.—Neither the envy of the Philistines nor their filling of the wells moved him deeply.

4. Filling of the Wells.—The later story with relation to the wells is interesting in the extreme. Opening again a well which had been filled, the Philistines claimed the water. Isaac merely named the well "Contention," left it, and opened another. Still there was strife. Isaac called this second well "Enmity," and passed on. A third was opened, apparently in territory absolutely beyond question, and "for that they strove not." In pleasure of heart, the patient man called this "Room," and exclaimed reverently, "Now Jehovah hath made room for us."

5. Jehovah Approves.—Approving his course, Jehovah now appears to him in precious promises and Isaac worships.

6. Enemies Solicit Isaac.—As further vindication, his enemies, who have noted Jehovah's favor, come to Isaac, desiring a covenant with him.

7. Isaac Magnanimous.—Isaac is magnanimous enough to assent to the request.

V. JACOB DECEIVES HIS FATHER
Gen. 27:1-29

History presses forward rapidly.

1. Isaac is Old.

2. Favorite Dish.—He asks Esau to prepare him a favorite dish.

3. Play of Deceit.—In Esau's absence, Rebekah tells Jacob of Isaac's plan to bless Esau, and fortifies Jacob for the play of deceit.

4. Jacob Impersonates Esau.—Jacob impersonates Esau and brings his father venison.

5. Coveted Blessing Secured.—Though his suspicions are aroused, Isaac does not detect Jacob, and the latter secures the coveted blessing.

VI. BREACH BETWEEN THE BRETHREN
Gen. 27:30-45

1. Esau's Return.—Esau returns to his father, bearing the food desired.

2. Isaac Agitated.—Isaac, deeply agitated, finds that he has been deceived, and so tells Esau.

3. Esau's Distress.—Esau in distress cries out against Jacob as supplanter indeed, and craves from Isaac a blessing.

4. Blessing Not Recalled.—This is given in as favorable form as consistency will permit. The Hebrew patriarch, in the character of priest and prophet, regarded himself as an instrument of the

divine will, and what passed his lips could not be recalled.

5. Esau's Plot.—Esau in anger plots against Jacob's life. Rebekah, learning of this, bids the latter flee to Haran.

VII. REBEKAH'S STRATEGY

Gen. 27: 46-28: 10

1. Rebekah's Suggestion.—That she might cover the real design of Jacob's flight, and secure for him his father's farewell favor, Rebekah suggested to Isaac the sorrow that would come if Jacob were to marry an alien wife.

2. Isaac's Command.—Isaac calls Jacob to him, blesses him, and bids him go to the old home for a wife.

3. Jacob Goes to Laban.—Isaac takes him at his word, gladly, and is thus rescued from a trying dilemma. He goes to Mesopotamia to Laban, son of Bethuel.

4. Esau's Marriage.—At this time Esau takes a wife from the family of Ishmael.

VIII. JACOB AT BETHEL

Gen. 28: 10-22

Here is one of the wondrous experiences the Scripture records.

1. Jacob's Ladder.—Jacob stops at a certain place to rest, and in a dream sees a ladder reaching from earth to heaven upon which angels of God are ascending and descending. Above the ladder stands Jehovah, and his voice bears to Jacob the

promise borne to his fathers, and further assures him personally, "I am with thee, and will keep thee, whithersoever thou goest." Upon awaking, Jacob is moved to say, "Surely Jehovah is in this place; and I knew it not." He feared before God, exclaiming, "How dreadful is this place! This is none other than the house of God, and this is the gate of heaven."

2. Naming Bethel.—Rising, he worships and calls the place Bethel, house of God, and vowed the vow that if God would be with him as he had said in the dream, he would give back to his service the tithe.

IX. JACOB AT LABAN'S HOME

Gen. 29: 1-19

1. Jacob Welcomed.—Guided of God, Jacob quickly finds Laban, and receives the characteristic Oriental greeting and welcome.

2. Working for Rachel.—At the end of a month, he agrees with Laban that he will tarry with him, serving him seven years, for the gift of Rachel as his wife.

X. THE YEARS OF INTRIGUE

Gen. 29: 20-32: 2

1. The Seven Years.—Jacob serves the seven years as agreed. The time seems "but a few days" because of his great love for Rachel.

2. Laban's Deception.—At the last, however, Laban deceives him, and Leah is given him as his wife.

3. Another Seven Years.—Jacob's protest results

in another agreement between the two men—Jacob to have Rachel also, but to serve Laban seven more years for her. The domestic relationships involved in the whole transaction are repugnant to us, and, it must be remembered, run counter to God's plan as announced at the first.

4. Jehovah's Favor.—The part of God in the matter is revealed in his favor being bestowed where Jacob's favor was withheld.

5. Joseph's Birth.—At length Rachel's cry is heard and Joseph's birth is her joy.

6. Jacob's Desire.—Jacob now bids Laban send him back to his own country.

7. Laban's Desire.—Laban, recognizing that Jacob is favored of God, wishes to retain his services.

8. The Speckled and Spotted.—As a result, the agreement is made as to the division of the flocks of sheep and goats that all "speckled and spotted" ones are to be Jacob's and "every black one."

9. The Scheming.—This leads to further scheming to get the advantage, and finally "the feebler were Laban's and the stronger Jacob's."

10. Laban's Sons.—Laban's sons begin to make complaint.

11. Jacob's Plans.—Jacob notes a change in bearing toward him, and, directed of God, plans to leave the country of Laban and return to Canaan.

12. The Flight.—The flight is consummated. Laban pursues and overtakes.

13. A Heated Colloquy.—A heated colloquy ensues, but finally a pledge is given that neither

will pass beyond the pillar—Mizpah—to harm the other.

XI. JACOB AND ESAU

Gen. 32:3-36:43

1. Peaceful Meeting.—In fear Jacob approaches Esau, but their meeting is in peace.

2. God's Command.—God commands Jacob to go to Bethel, where the wonderful vision had been granted years before.

3. Going to Bethel.—Changing themselves, the people journey to Bethel, erect an altar and worship there.

4. Jacob's Name Changed.—God appears to Jacob, his name is changed to Israel, and sacred promises of old are renewed.

XII. BIRTH OF BENJAMIN—DEATH OF RACHEL

In the midst of the narrative, a sacred scene is pictured (Gen. 35: 16-20).

1. Benjamin Born.—Benjamin is born, youngest son of Jacob.

2. Rachel's Death.—His birth cost Rachel's life. The latter was buried on the road between Jerusalem and Bethlehem, and her tomb is one of the unquestioned locations of Palestine to-day.

CHRISTWARD

No definite Messianic prophecies mark the period covered by this lesson, but the significant repetition to Isaac and Jacob of promises made to Abraham has been remarked by many. By them, says one, "it was evidently designed to keep Isaac (and

Jacob) in the path of their fulfillment." These patriarchs were kept within Canaan's boundaries very largely, and a master incentive not to go elsewhere was found in the promise of possession and related blessings.

XIII. NEW TESTAMENT CONFIRMATIONS

1. The Fact of Jacob and Esau.—That these two men were sons of Isaac and Rebekah is noted clearly in the New Testament (Rom. 9: 10-13; Heb. 11: 20).

2. Heirs of the Promises.—The repetition of or handing down of the promises is attested (Heb. 11: 9).

3. The Despised Birthright.—That the selling of his birthright for a mess of pottage was a real incident in Esau's life finds confirmation (Heb. 12: 16).

4. Reality of Jacob's Vision.—Who can question that the Master had in mind the narrative of old when speaking to Nathanael (John 1: 49-51).

TOPICS FOR DISCUSSION

1. Character study of Isaac.
2. Character study of Jacob.
3. Character study of Esau.
4. Character study of Rebekah.
5. Character study of Leah.
6. Character study of Rachel.
7. Bethels of to-day.
8. Revelation by dreams and visions (Heb. 1: 1, 2).

9. The Old Testament and the New.

DRILL QUESTIONS

Use Questions 145-174 in back of book.

BLACKBOARD WORK

I. THE SO. OF IS.

II. CHAR. OF IS. SO.

III. COV. WI. IS.

IV. CHAR. STU. OF IS.

1. Sin. Rep.
2. Man of Pe.
3. En. of Phil.
4. Fill. of Wel.
5. Jeh. App.
6. En. Sol. Is.
7. Is. Mag.

V. JA. DEC. HIS FA.

1. Is. Old.
2. Fav. Di.
3. Pl. of Dec.
4. Ja. Imp Es.
5. Cov. Ble. Sec.

VI. BRE. BET. BRETH.

1. Es. Ret
2. Is. Agi.
3. Es. Dis.
4. Ble. Not Rec.
5. Es. Pl.

VII. REBEKAH'S STRATEGY.

1. Reb. Sug.
2. Is. Com.
3. Ja. Go. to Lab.
4. Es. Spi.

VIII. JAC. AT BETHEL.

1. Jac. Lad.
2. Nam. Beth.

IX. JAC. AT LAB. HO.

1. Jac. Wel.
2. Wo. for Ra.

X. THE YEARS OF INTRIGUE.

1. The Sev. Ye.
2. Lab. Dec.
3. Ano. Sev. Ye.
4. Jeh. Fav.
5. Jos. Bir.
6. Jac. Des.
7. Lab. Des.
8. Spe. and Spo.
9. Sche.
10. Lab. So.
11. Jac. Pla.
12. Fli.
13. Heat. Col.

XI. JACOB AND ESAU.

1. Pe. Me.
2. God's Com.
3. Go. to Be.
4. Jac. Na. Ch.

XII. BENJAMIN-RACHEL.

1. Benj. Bo. 2. Ra. De.

XIII. NEW TESTAMENT CONFIRMATIONS.

1. Ja. and Es. 3. Des. Bi.
2. He. of Pr. 4. Re. of Vis.

LESSON IX.

JOSEPH REJECTED BY HIS PEOPLE

Gen. 37: 1-41: 37

Periods in Joseph's Life: I. Joseph at Home. II. Joseph in Potiphar's House. III. Joseph in Prison. IV. Joseph in Power.

I. JOSEPH AT HOME

37: 1-35

1. The Much-loved Child (37: 1-4).—Our studies now present to us one of the most beautiful characters of the Old Testament narrative.

(1) At the age of seventeen Joseph is seen feeding his father's flock.

(2) He was the favored child of his father, being "the son of his old age."

(3) As a mark of his special favor, Jacob, or Israel, had given him "a coat of many colors."

(4) His brothers, noting their father's partial love for Joseph, "hated him and could not speak peaceably unto him."

2. The Dreams of Joseph (37: 5-11).—In the peculiar openness of his character Joseph adds fuel to the flames of his brothers' hatred by telling them of dreams which give him marked pre-eminence.

(1) He tells of their sheaves in the field making obeisance to his sheaf.

(2) His brethren quickly interpret the dream,

and ask, angrily, "Shalt thou indeed reign over us?"

(3) Again he tells of seeing sun and moon and eleven stars making obeisance to him.

(4) There could be no question as to the significance of this, and even the partial father rebukes Joseph, asking, "Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth?"

(5) The result of it all is increased hatred and envy on the part of the brothers, but Israel only "kept the saying in his mind," thinking, perhaps, of ways God might direct his favored son's life in lines of power for good.

3. Joseph at Dothan (37: 12-35).—Anxious for word from his sons absent tending the flocks, Jacob bids Joseph go to Shechem—quite a distance from Hebron—to inquire concerning them.

(1) The very fact that Joseph was the one at home, while his brothers labored in the fields, is significant and bears upon the problem of unwisely handled home relationships.

(2) Joseph, reaching Shechem, finds his brothers have gone on to Dothan.

(3) Seeing him at a distance, the brothers immediately "conspired against him to slay him."

(4) Their scorn and hatred vents itself in the stinging word, "Behold, this dreamer cometh."

(5) The first suggestion is to kill him and cast him into a pit.

(6) Reuben is against this, however, and begs the others to shed no blood.

(7) His suggestion is to cast him alive into a pit, and leave him—intending, however, to deliver him later and restore him to his father.

(8) At this juncture Joseph arrives, is stripped of the coat that was constant offense, and cast into the pit.

(9) Then there is a scene so cold-blooded as to make one marvel greatly. With Joseph in the pit and the thought of his death in their mind, the brothers "sat down to eat bread."

(10) Ishmaelites appear coming from the north, and in camel train moving along the mountain pathway toward Egypt.

(11) Now enters Judah of old, thinking of coin as Judas of the later day! What profit to slay him! Come, let us sell him and—pitiful place for a plea of mercy—let not our hand be upon him; for he is our brother, our flesh!

(12) The hateful bargain is closed, and Joseph borne away in bondage.

(13) Reuben returns to find Joseph taken from the pit. Knowing his brothers' hearts, he thinks of nothing but Joseph's death.

(14) Now, to cover the truth and their guilt, a cruel expedient is resorted to. Joseph's coat is dipped in blood and returned to Jacob with the statement of its being found, and the explanation is at once suggested to the grief-stricken father, "Joseph is without doubt torn in pieces."

(15) In sackcloth Jacob mourns. The brothers are freed (?) from "the dreamer." But the end is not yet.

II. JOSEPH IN POTIPHAR'S HOUSE
37:36-39:19

1. Sold to Potiphar (37: 36).—Joseph is sold by the traveling tradesmen to Potiphar, an officer of Pharaoh's.

2. Favored (39: 1-6).

(1) He lives under the favor of God and is prospered. His misfortunes have not weakened his faith nor shattered his high purposes.

(2) He is favored by his master and granted entire oversight of his house.

3. Tempted (39: 7-19).

(1) Tempted again and again by Potiphar's wife, he maintains his purity.

(2) In anger the baffled woman finally accuses him of guilt, maintains her evil cause by circumstantial evidence that is conclusive to Potiphar, and Joseph is thrown into prison. Many a righteous man would now rebel against God! What of Joseph?

III. JOSEPH IN PRISON
39:20-41:37

1. Experiences Behind the Bars (39: 20-40: 23).—(1) Even in prison, because his ilfe was unsullied, "Jehovah was with Joseph."

(2) The keeper of the prison has confidence in him and gives him oversight.

(3) Two prominent prisoners come under Joseph's care—the chief of the butlers and the chief of the bakers of the court of Pharaoh.

(4) Joseph is revealed as a "minister" behind prison bars!

(5) The butler and baker both dream dreams.

(6) Joseph interprets. The butler is to be restored to favor at court, and Joseph bids him remember him before Pharaoh. The baker is to be put to death.

(7) The interpretation comes to pass, but the chief butler, in his own selfish joy, forgets all about Joseph. But God had not forgotten him!

2. Joseph Before Pharaoh (41: 1-37).—(1) Two years pass—dreary, trying years for Joseph.

(2) Pharaoh dreams dreams that none of his wise men can interpret.

(3) At last the chief butler remembers Joseph, and tells Pharaoh of him.

(4) From prison to the throne-room of the ruler of mighty Egypt is the next step in Joseph's life.

(5) And in the presence of the proud Pharaoh, as everywhere else, Joseph is loyal. It is not in him to give interpretations, but "God shall give Pharaoh an answer of peace."

(6) The interpretation is then given. There are to be seven years of great plenty and then seven years of relentless famine in Egypt.

(7) In view of this Joseph advises careful attention to the yield of the seven years of plenty as a reserve against trying days to come, and recommends that some man "discreet and wise" be set over the whole land of Egypt to see that this is done.

(8) Pharaoh and all his servants are pleased, and it is the dawning of the light for our man of faith!

NEW TESTAMENT CONFIRMATIONS

1. The Sale of Joseph into Egypt.—The transaction between Joseph's brethren and the Ishmaelites is alluded to as a fact of history in Acts 7: 9.

2. Joseph Favored of God.—That righteous Joseph was favored of God as the Old Testament declares, the New Testament bears witness (Acts 7: 9, 10).

3. Joseph in Pharaoh's Presence.—The unusual turn in Joseph's experience that brought him face to face with Egypt's ruler is a matter of New Testament record (Acts 7: 10).

TOPICS FOR DISCUSSION

1. Home entanglements—How to have them—How to avoid them.
2. Was Joseph warranted in telling his dreams?
3. The certain reward of righteousness.
4. The equally assured recompense of sin.
5. The nobility of a life, great in humble station and humble in the place of power.

DRILL QUESTIONS

Use Questions 175-207 in back of book.

BLACKBOARD WORK

I. JOSEPH AT HOME.

1. Mu. Lo. Ch.
2. Dre. of Jo.
3. Jo. at Dot.

II. JOSEPH IN POTIPHAR'S HOUSE.

1. So. to Pot.
2. Fav.
3. Temp.

III. JOSEPH IN PRISON.

1. Exp. Be. Bars. 2. Jo. Be. Phar.

LESSON X.

JOSEPH THE SAVIOR OF HIS PEOPLE

Gen. 41:38-50:26

Periods in Joseph's Life: I. Joseph at Home. II. Joseph in Potiphar's House. III. Joseph in Prison. IV. Joseph in Power.

IV. JOSEPH IN POWER

1. Joseph on the Throne of Egypt (41: 38-46).—The truth of Joseph's experiences is so wonderful that the record of his life, if written as fiction, would be regarded as overdrawn. No one better illustrates the old saying, "Truth is stranger than fiction."

(1) At once, upon hearing Joseph's suggestion that one "discreet and wise" be placed over Egypt to direct the handling of the crops during the years of plenty and their distribution during years of famine, Pharaoh tactfully named Joseph himself for this position.

(2) He was given Pharaoh's signet ring, clothed in fine linen and a gold chain placed about his neck.

(3) He rode in the second chariot, and the people bowed to him in profound deference.

(4) He was given an Egyptian name meaning "preserver of life," and married a woman—Asenath—of the priestly line.

(5) Joseph was true to his people and their God

as a prisoner. Will he ring true under the greater test of his new surroundings? Let the unfolding history answer.

2. Years of Plenty and Famine (41: 47-57).—(1) Confirming Joseph's prophecy, "the earth brought forth by handfuls" during the seven years following his exaltation.

(2) The yield of the fields is "laid up as the sand of the seas."

(3) Two sons born to Joseph and Asenath are here named—Manasseh and Ephraim.

(4) The names given his children indicate Joseph's devout remembrance of God.

(5) The years of famine come, and soon the people cry to Pharaoh for bread.

(6) Pharaoh refers all to Joseph, and the latter opens the storehouses and sells to the people to satisfy all needs.

(7) "All countries" come to Egypt to buy grain. What of Joseph's household in Canaan?

3. Joseph the Ruler Unknown to His Brethren (42: 1-38).—(1) The famine bears its afflictions to Canaan, and Jacob bids his ten older sons make a pilgrimage to Egypt for grain.

(2) Benjamin, the youngest, is retained at home "lest harm befall him."

(3) In Joseph's presence the brothers are recognized, but Joseph is unknown to them.

(4) They bow down to Joseph with their faces to the earth. What of the dreamer now!

(5) Joseph speaks roughly, charges them with being spies, and finally, in spite of their protests of

innocence, throws them into prison for three days.

(6) In accounting for themselves and describing their family, it is strikingly significant to hear these men say, "The youngest is this day with our father, and one is not!"

(7) Brought before Joseph again, he demands that the youngest brother be brought to him, one of the ten being retained as a hostage.

(8) Guilty consciences force utterances that reveal the years of unrest of heart.

(9) Joseph is moved deeply.

(10) Joseph orders grain-sacks filled, money restored and provision given.

(11) When money is found, the brothers' hearts fail them.

(12) At home they tell Jacob their experiences, but he refuses to allow them to return with Benjamin. More sorrow as to his children he feels he can not stand. But pressure is coming to which he will be forced to yield.

4. The Brothers' Second Trip to Egypt (43: 1-44: 34).—(1) The famine is unyielding, and at length Jacob bids his sons return to Egypt for more grain.

(2) They remind him of the hopelessness of the trip unless Benjamin accompanies them.

(3) Judah offers to become surety for "the lad."

(4) Jacob yields, bidding them take presents, and double money for new purchases, and return money for the old.

(5) His final word is deeply pathetic.

(6) Joseph recognizes Benjamin, and bids the steward prepare a feast.

(7) The brothers are fearful, but the steward reassures them.

(8) The feast is spread, and as the brothers are seated according to age, they marvel.

(9) Joseph orders sacks filled with grain, and his own silver cup placed in the mouth of Benjamin's sack.

(10) Before the brothers have gone far, they are overtaken and charged with the theft of Joseph's cup.

(11) Protesting innocence, the brothers exclaim, "With whomsoever it be found, let him die, and we also will be my lord's bondsmen."

(12) The cup being found in Benjamin's sack, all return in dismay to the city.

(13) Rebuked of Joseph, Judah appeals for Benjamin in words as touchingly beautiful as the world's literature affords.

(14) How marked the change from the day when this same man advocated the sale of Joseph because there was no "profit" in his death!

5. Joseph the Brother Revealed to His Brethren (45: 1-28).—(1) Judah's appeal breaks up the depths of Joseph's life.

(2) Commanding all the Egyptians to leave the apartment, he makes himself known to his brethren.

(3) His first trembling question is "Doth my father yet live?"

(4) But his brethren are too alarmed, at first, to answer him.

(5) The next step is really an appeal from Joseph —"Come near to me, I pray." Cherishing nothing

but love for them, he is hungry for that which they are afraid to bestow.

(6) He comforts them in every way, bidding them not chide themselves, and declaring, "God did send me before you to preserve life."

(7) He enjoins haste in their return to bring his father to Egypt, and the interview closes with affectionate embraces.

(8) Pharaoh is pleased with the unfolding, confirms Joseph's plan to bring his people to Egypt, and declares they shall "eat of the fat of the land."

(9) The brothers return heavily laden with favors.

(10) Jacob is at first unable to believe them. What they tell is "too good to be true."

(11) Finally convinced, he exclaims, "It is enough; Joseph my son is yet alive; I will go and see him before I die."

6. Joseph and Jacob (46:1-47: 12).—In the marvelous record before us we now follow the venerable patriarch Jacob in his journey of a longing heart to Egypt.

(1) First is noted a stop at Beersheba.

(2) Here there is a precious scene of worship, and the voice of God again greets Jacob in renewal of covenant promises.

(3) "Threescore and ten" make up the party of Jacob.

(4) Judah precedes, leading the way—prominent in plans of sorrow, redeeming himself in plans of joy!

(5) Joseph goes to meet his father in Goshen, and embraces are exchanged.

(6) His people meet Pharaoh, and are granted every favor within his power.

7. Joseph's Mastery of Famine Conditions (47: 13-26).—The stress of the famine continues, and (1) the people's money is exhausted.

(2) Joseph then gives grain in exchange for cattle and horses, flocks and herds.

(3) The year finds no relief in sight, and the people make pitiful appeal for more help.

(4) Joseph buys the land for Pharaoh, but gives the people seed for planting, one-fifth to be Pharaoh's.

(5) The people, hard as conditions are, praise Joseph as the one who has saved their lives.

8. The Last Days of Jacob (47: 27-50: 13).—(1) Jacob lives in Egypt seventeen years, and is 147 years old when the time draws near that he must die.

(2) He exacts an oath from Joseph that he will not bury him in Egypt.

(3) Joseph takes his sons to Jacob for his blessing.

(4) In his blessing Jacob gives Ephraim, the younger son, the pre-eminence over Manasseh.

(5) Jacob calls his sons before him and prophesies concerning them.

(6) Of Judah we note specially the word:

"The sceptre shall not depart from Judah,
Nor the ruler's staff from between his feet,
Until Shiloh come."

(7) As a farewell charge, Jacob again speaks of his burial in Canaan, and names the field of Machpelah as the place.

(8) This last request is lovingly heeded by Joseph and his brothers under the favor of Pharaoh.

9. The Last Days of Joseph (50: 14-26).—(1) Returning from the burial of Jacob, Joseph's brothers are fearful.

(2) They feel that Joseph may now turn against them.

(3) In their fear they send Joseph a message in their behalf, purporting to have come from Jacob.

(4) Joseph is too great and too loving to cherish the wrong of the past or the deception of the present, and gives them the word of assurance and peace, "I will nourish you and your little ones."

(5) At the age of 110 years Joseph comes to his death, first giving the children of Israel the promise of God to visit them and bring them out of Egypt to the land promised the fathers, and exacting, as Jacob before him, an oath that his bones should be carried up with them.

CHRISTWARD

"The seed of the woman" has been foretold and "the Lamb of God" revealed in type. The nation of Messiah has been made known, for in One from Abraham's line are "all families" to be blessed. But now we have another definite step. From the tribe of Judah Shiloh is to come. Little by little

prophecy narrows until—as setting for the gem—all is ready for the coming of the Lord, and He may be clearly known!

CHRISTWARD IN GENESIS

1. Gen. 3: 15 gives first word as to "the victory of the race" through "the seed of the woman."

2. Gen. 4: 4 bears record of Abel's forward-looking sacrifice.

3. Gen. 12: 3 tells of the national line from which He shall come who is to bring blessings to "all families of the earth."

4. Gen. 49: 10 tells the tribe to which we must look for the One who is to come.

5. Beyond these things let us have in mind the deep significance of the oft-repeated promises of God in the times of Isaac, Jacob and Joseph. By these promises, says Lockhart in his "The Messianic Message," "it was evidently designed to keep Isaac (and the other patriarchs) in the path of their fulfillment."

6. Genesis closes with Joseph pointing to the promised land, and the promised land is in itself a type and prophecy of good things to come.

THE MISSIONARY NOTE OF GENESIS

"The evangelization of the world was in the purpose of God from the beginning; it was not an afterthought. He made of one every nation of men to dwell on all the face of the earth. He dealt bountifully with all, that they might feel after him and find him. The gospel was intended for and adapted to every tribe and tongue and people

and nation. The accomplishment of this gracious intention is the one far-off divine event to which the whole creation moves. It is the consummation and crown of all God's dealings with the race. When the foundations of the earth were laid, the morning stars sang together, and all the sons of God shouted for joy. When the work of redemption shall be finished, all created intelligences shall ascribe blessing and honor and glory and dominion for ever and ever to Him that sitteth on the throne and to the Lamb. God's thought respecting the evangelization of the world has a very large and prominent place in the Scriptures. It is the spinal column, so to speak, and every other part of the entire system of revelation is connected with and depends upon it.

"Abram was called to leave his country and kindred and home. He had the promise that he should be the father of a great nation; his name should be great; he should be blessed and be a blessing; and in him all the families of the earth should be blessed. That promise marked an epoch in human history, as the signing of the Great Charter at Runnymede marked an epoch in English history, as the signing of the Declaration of Independence marked an epoch in American history. . . . The same promise was made to Isaac. The Lord said to him, 'I will establish the oath which I sware unto Abraham thy father; and I will multiply thy seed as the stars of heaven; and I will give unto thy seed all these lands; and in thy seed shall all the nations of the earth be blessed.' On

the way to Hebron, Jacob lay down to sleep, and saw a ladder whose top reached to heaven, and the angels of God ascended and descended upon it. Above it the Lord stood and said, 'In thee and in thy seed shall all the families of the earth be blessed.' . . . Each of the three (Abraham, Isaac and Jacob) was a channel through which the divinest blessings flowed to the whole creation. In blessing his sons, Jacob said, 'The sceptre shall not depart from Judah, nor the ruler's staff from between his feet, until Shiloh come; and unto him shall the obedience of the people be.' To Moses God said, 'As truly as I live, all the earth shall be filled with the glory of the Lord.' . . . The Most High entered into covenant relations with Abraham and his seed. He constituted them the depositaries of his revealed will; he selected them as his agents to communicate the blessings of redemption to the whole world. 'Out of Zion, the perfection of beauty, God hath shined' " (*McLean*).

NEW TESTAMENT CONFIRMATIONS

Again we find the record of old rewritten on the pages of the New Testament.

1. The fact of famine in Egypt and Canaan (Acts 7: 10).
2. Joseph governor over Egypt (Acts 7: 10, 11).
3. Brothers of Joseph go to Egypt (Acts 7: 12).
4. Brothers made known to Joseph at the time of their second appeal to him (Acts 7: 13).
5. Jacob and others of Joseph's family brought to Egypt (Acts 7: 14).

6. Jacob's death in Egypt—burial in Canaan (Acts 7: 15, 16).

7. Before his death Jacob blesses the sons of Joseph (Heb. 11: 21).

8. Joseph's request for burial (Heb. 11: 22).

TOPICS FOR DISCUSSION

1. Character of the rule of the Pharaohs.
2. Names of the Pharaohs of Scripture.
3. God's part in the sale of Joseph!
4. Value of the "blessings" of old.
5. Discrepancies (?) between Moses and Stephen!
6. The Old Testament and the New.
7. Messianic prophecies in Genesis.
8. Missions in Genesis.

DRILL QUESTIONS

Use Questions 208-237 in back of book.

BLACKBOARD WORK

1. Jo. on Th. of Eg.
2. Ye. of Pl. and Fa.
3. Jo. Ru. Unk. to Bre.
4. Bro. Sec. Tr. to Eg.
5. Jo. Bro. Rev. to Bre.
6. Jo. and Ja.
7. Jo. Mas. of Fam. Con.
8. La. Da. of Ja.
9. La. Da. of Jo.

LESSON XI.

REVIEW OF THE BOOK OF GENESIS

Use Questions 1-237 in the back of the book.

LESSON XII.

PREPARATORY DAYS OF MOSES' LIFE

Ex. 1: 1-4: 31

I. THE NEW PHARAOH

Ex. 1: 1-22

1. Knows Not Joseph.—A new Pharaoh comes into power who cares nothing for Joseph, and repudiates all obligations to him or his people.

2. Pharaoh's Fear.—Noting the increasing numbers and strength of the Israelites, he fears them lest they become "more and mightier" than the Egyptians.

3. The Oppression Begins.—Taskmasters are set over the people of Israel to "afflict them with their burden."

4. The Effect.—But the more Israel is afflicted, the more they multiply and spread abroad.

5. The Oppressions Increase.—Persecution is increased. Israel is made to serve "with rigor," their lives are made "bitter with service;" finally Pharaoh commands the midwives to kill all male children born to the women of Israel, and, failing in this, he charges all his people to join in a crusade of murder, casting into the river every male child.

II. MOSES' BIRTH

Ex. 2: 1-10

1. The Goodly Child.—Under the murderous ban

of Pharaoh a man and woman of the tribe of Levi have born to them "a goodly child."

2. The Child Hid.—Finding it impossible to hide the child for more than three months, the mother finally places him in an "ark of bulrushes" in the river. How much she was guided in the choice of a place, who can tell!

3. The Child Found.—The daughter of Pharaoh comes to bathe, discovers the child, and has *compassion.* How sweet the word!

4. The Child Saved.—Moses' sister, tarrying at the place "to see what would be done" to the child, volunteers to call a nurse, and, consent being given, calls the child's own mother!

5. The Child Reared.—The daughter of Pharaoh bids "the woman" take the child and nurse it, promising wages for this service of love and joy!

6. The Child Adopted.—At length the mother surrenders the child to the palace of Pharaoh, and he is adopted and granted every royal favor—the name "Moses" being given in allusion to the incident of his finding in the water.

7. The Child Impressed.—His age, at this time, is unknown, but he was old enough to have indelible impressions made upon mind and heart by the faithful teaching of his mother!

III. MOSES' FLIGHT

Ex. 2: 11-25

1. The People Burdened.—In the maturity of his earlier manhood, Moses gives time to the consideration of his people's burden.

2. Egyptian Cruelty.—In one instance he witnesses an act of cruelty on the part of an Egyptian taskmaster, and, in harmony with the worldly standards of his day, avenges his brother's injury or possible death by striking down his assailant.

3. His Escape.—The one stricken down being an Egyptian officer, Moses is subject to Egyptian laws, and, finding that the matter is known, he flees to Midian. In purpose of heart he was right, yet his lines of procedure are unwarranted.

4. His Wilderness Home.—The priest of Midian, Reuel (or Jethro) by name, whose country Moses entered, receives him kindly, and this land becomes Moses' home.

5. His Wife.—He marries Zipporah, and here tarries in shepherd life for a period of forty years.

6. Deliverance Coming.—The Pharaoh of Egypt who sought Moses' life dies, the people are crying pitifully unto God "by reason of their bondage," and "God heard their groaning, and God remembered his covenant with Abraham, with Isaac and with Jacob." Deliverance is at hand!

IV. MOSES' CALL

Ex. 3: 1-4: 31

1. The Burning Bush.—Moses has the vision of the burning bush. He is called by name, and commanded to remove his shoes from off his feet, for the ground upon which he is standing is holy ground.

2. God's Purpose Revealed.—Then God tells

him that he has heard the cry of suffering Israel, and that he purposes to deliver them. "I know their sorrows" is the strikingly significant word from heaven.

3. The Chosen Deliverer.—Moses is told that he is the chosen deliverer. Shrinking from such a mission, he even argues with God his insufficiency. He is reassured by definite promise of the divine presence, and finally by miraculous signs indicating to his halting mind the power of God.

4. Aaron's Part.—After all this, he still pleads his unfitness and begs that Aaron may go with him. In marked condescension of the divine to the human, this is granted.

5. Jethro's Desire.—Moses returns to Jethro, and the latter bids him go forth in peace upon his sublime mission.

6. Facing Toward Egypt.—By direction of God, Moses and Aaron meet, and, after affectionate greetings, the two face toward Egypt. What a task is before them!

7. The People Respond.—But when they spoke the word of Jehovah and worked credential signs, "the people believed . . . and bowed their heads and worshipped." "Formerly they had slighted the message and rejected the messenger. Formerly Moses had gone in his own strength, now he goes leaning on God. . . . Israel also had been taught a useful lesson, and it was good for both that they had been afflicted."

V. NEW TESTAMENT CONFIRMATIONS

The record of this lesson is given almost completely on the pages of the New Testament. We notice here nine facts:

1. Israel's Growth.—The fact of Israel's growth in Egypt (Acts 7: 17).

2. Knew Not Joseph.—The fact of the king who "knew not Joseph" (Acts 7: 18).

3. Persecution.—The fact of persecution (Acts 7: 19).

4. Moses' Birth.—The fact of Moses' birth and his hiding to the age of three months (Acts 7: 20; Heb. 11: 23).

5. Moses Found.—The fact of Moses being found and nourished by Pharaoh's daughter (Acts 7: 21).

6. Moses Instructed.—The fact of his being instructed in the wisdom of the Egyptians (Acts 7: 22).

7. Moses Avenged.—The fact of his visiting his own people and seeking to avenge their wrongs (Acts 7: 23-25; Heb. 11: 24-26).

8. Moses' Flight.—The fact of the flight to Midian (Acts 7: 26-29; Heb. 11: 27).

9. Moses' Call.—The fact of the call at the place of the burning bush (Acts 7: 30-34).

TOPICS FOR DISCUSSION

1. What was the name of the Pharaoh when Joseph was sold into Egypt?

2. What was the name of the Pharaoh of the oppression?

3. Tell about the hardness of Israel's bondage.

4. Tell how the hand of the Divine was in the preparatory days of Moses' life.

5. Tell of preparatory schools for God's master workmen.

6. Tell how far Moses was justified in trying to avoid the mission to which God called him.

7. How far are we justified in refusing to teach Bible-school classes, and so on?

8. Tell of God's remembrances of his promises to Abraham, Isaac and Jacob.

9. Tell how the Old Testament is confirmed by the New in relation to this lesson.

DRILL QUESTIONS

Use Questions 238 to 260, in the back of the book.

BLACKBOARD WORK

I. THE NEW PHARAOH.
1. Kno. Not Jos.
2. Phar. Fear.
3. Opp. Beg.
4. Effect.
5. Opp. Inc.

II. MOSES' BIRTH.
1. Go. Chi.
2. Chi. Hi.
3. Chi. Fou.
4. Chi. Sav.
5. Chi. Rear.
6. Chi. Adop.
7. Chi. Imp.

III. MOSES' FLIGHT.
1. Peop. Burd.
2. Egyp. Cru.
3. His Esc.
4. His Wi. Ho.
5. His Wi.
6. Del. Co.

IV. THE CALL OF MOSES.
1. Bur. Bus.
2. Go. Pur. Rev.
3. Chos. Del.
4. Aar. Pa.
5. Jet. Des.
6. Fac. Tow. Egy.
7. Peo. Res.

V. O. T. AND N. T.
1. Isr. Gro.
2. Kne. Not Jos.
3. Perse.
4. Moses' Bi.
5. Moses Fou.
6. Moses Ins.
7. Moses Av.
8. Moses' Fli.
9. Moses' Call.

LESSON XIII.

THE LABORS OF MOSES IN EGYPT

Ex. 5: 1-14: 31

This lesson is of the very greatest interest, and covers a very wide range of topics and incidents, but our space permits only outline treatment. It is hoped class discussion will make good the shortages of our text-book.

I. THE FIRST APPEAL TO PHARAOH

Ex. 5: 1-23

1. The Appeal.—Under the direction of God, Moses and Aaron appeal to Pharaoh to let Israel go to hold a feast in the wilderness.

2. The Response.—They are met by the insolent question, "Who is Jehovah that I should hearken unto his voice to let Israel go?"

3. The Appeal Continued.—Continuing their appeal, they are rebuffed the more, and Pharaoh orders the taskmasters to increase Israel's burdens.

4. The Burdens Increased.—Without straw for their brick, Israel is seen gathering stubble with their own hands and beaten by their taskmasters as they are urged to their work. Israel cries unto Pharaoh for relief, but he answers, "Ye are idle, ye are idle."

5. Appeal to Moses.—Then the people turn with complaint to Moses.

6. Appeal to God.—Moses, with a sad and bur-

dened heart, turns to God and asks why He has "dealt ill" with the people!

II. THE DIVINE RESOLVE
Ex. 6: 1-9

1. Jehovah's Resolve.—Jehovah reassures Moses by the declaration, "Now shalt thou see what I will do to Pharaoh: for by a strong hand shall he let them go, and by a strong hand shall he drive them out of his land." There is precious allusion to the promise to Abraham. There is compassionate interest revealed in the tender word, "I have heard the groaning of the children of Israel."

2. The Specific Pledge.—The specific pledge is voiced, "I will bring you out from under the burden of the Egyptians." This, Moses is to tell the people. They are to be redeemed by their Father's "outstretched arm."

3. Pledge Not Grasped.—But the people are unable to grasp the message of comfort owing to "anguish of spirit and cruel bondage."

III. THE FIRST NINE PLAGUES
Ex. 6: 10-10: 29

The people are hopeless, and Moses, fearful and hesitating, but understanding their burdens, makes no complaint, but prepares to make "a way of escape" from burdens beyond them to bear. Moses is commanded to go again to Pharaoh's presence, "not, however, as formerly, in the attitude of a humble suppliant, but armed with credentials as

God's ambassador, and to make his demand in a tone and manner which no earthly monarch or court ever witnessed." Scorned of the king, the plagues follow and Egypt is desolate indeed. Pharaoh's hard heart can not be charged to God. The "I will harden Pharaoh's heart" is not the registering of a divine decree, but the recording of a foreseen result of efforts to subdue the king's haughty will. "The divine message was the *occasion*, not the *cause*, of Pharaoh's impenitent obduracy." The dreaded plagues, desolating all Egypt, *save Goshen*, are recorded in order as follows:

1. Blood.—The great river Nile, and pools and ponds of other water, at the smiting of Aaron's rod turn to living red, and blood is everywhere, to the death of water animals and the horror of mankind.

2. Frogs.—The land is covered with frogs that enter the homes of the people and penetrate everywhere.

3. Lice.—The all-pervading dust turns to a hateful living presence, to the distress of man and beast.

4. Flies.—"Grievous swarms of flies" are in the house of Pharaoh, and in the houses of his servants, and in all the land of Egypt.

5. Murrain.—The innocent cattle suffer in an appeal to stubborn men.

6. Boils.—Discomforts and denials in one realm and another yield to actual physical suffering.

7. Hail.—The fields are devastated.

8. Locusts.—What the hail left, locusts devour, and Egypt is impoverished.

9. Darkness.—In many ways most awful of all, to this time, the plague of darkness comes. Light dies, *except in Goshen.* Oh, how dark it has been all the time, without God! But Egypt's life was gross. It could not discern spiritual darkness. But here is physical darkness—a darkness that can be felt!

IV. THE TENTH PLAGUE—DEATH OF THE FIRST-BORN

Ex. 11: 1-12: 36

1. Plague Foretold.—At the end of the nine plagues, Moses is driven from Pharaoh's presence, the king saying, in threat, "Take heed to thyself, see my face no more; for in the day thou seest my face thou shalt die." Poor, blind Pharaoh! Moses, with intimations of what is on before, answers calmly, "Thou hast spoken well; I will see thy face no more" (Ex. 10: 28, 29).

(1) Then comes the word to Moses of "yet one plague more."

(2) With this links the promise of deliverance.

(3) Israel is told to ask of Egyptians gifts, and, favored of God in this request, they are dealt with generously.

(4) The dread last plague is announced. The first-born in Egypt are to die! How vain the fight against God!

(5) But in Goshen no harm shall come, that it may be known God makes a distinction!

NOTE.—The feast of the Passover (Ex. 12: 1-28).

Noted here in its place, but studied in a later lesson.

2. The Plague in Reality (Ex. 12: 29-36).

(1) "At midnight"—what an hour for Egypt's doom!—"Jehovah smote all the first-born in the land of Egypt, from the first-born of Pharaoh that sat on his throne unto the first-born of the captive that was in the dungeon."

(2) Then the king bade Moses and Aaron to rise and go forth, "both ye and the children of Israel."

(3) Israel, at last at liberty, gathers its hosts together and prepares to leave the land of bitter bondage.

V. MARCH TO THE SEA

Ex. 12: 37-14: 4

1. The Number.—A great host of Israelites, six hundred thousand men above twenty years of age, aside from women and children, start from the land of bondage.

2. The Time.—The time of Israel's life under the promises of God from the call of Abram (1921 B. C.) to the Exodus (1491 B. C.) was exactly 430 years. This must be the period in mind here and alluded to in Stephen's "round numbers" statement of four hundred years in Acts 7. Indeed, the Septuagint version reads, "The sojourning of the children of Israel which they sojourned in Egypt *and in the land of Canaan* was four hundred and thirty years."

3. The Commandments.—Commandments as to

the Passover, the consecration of the first-born and other phases of life are given.

4. The Way.—The people are not led the nearest way by reason of the likelihood of Egyptian pursuit.

5. Joseph's Bones.—The bones of Joseph are borne along with them in harmony with the promise he himself had exacted.

6. The Guide.—The host of Israel is guided by a pillar of cloud by day and a pillar of fire by night. Surely God is keeping faith with Moses!

VI. CROSSING THE SEA

Ex. 14: 5-31

1. The Critical Situation.—Encamped by the Red Sea, Israel learns of the approach of the Egyptians. The people are terrified and complain to Moses!

2. Moses' Faith.—Here the greatness of Moses appears. Wasting no time on self-defense, he exclaims, "Fear ye not; stand still, and see the salvation of Jehovah."

3. The Command.—The command is given to advance, the pillar of cloud being between Israel and the threatening face of Pharaoh.

4. The Divided Waters.—Moses stretches out his hand over the sea, and the waters are divided, and Israel marches through upon dry land.

5. The Egyptians' Fate.—The Egyptians, in pursuit, press into the midst of the sea, the waters return upon them, proud Egypt is utterly "discomfited," and the long-standing promises of God to

Abraham, Isaac, Jacob, Joseph and Moses have complete vindication.

VII. NEW TESTAMENT CONFIRMATIONS

In connection with this study, five facts are confirmed in the New Testament.

1. Moses' Age.—The fact of Moses' age and life in Midian (Acts 7: 23, 30).

2. God's Dealings.—The fact of God's dealings with Pharaoh (Rom. 9: 17).

3. The Time.—The fact of the 430 years (Acts 7: 6; Gal. 3: 17).

4. The Passover.—The fact of the Passover (Heb. 11: 28; Matt. 26: 17-19).

5. Israel's Safety.—The fact of Israel's safe passage of the Red Sea (Heb. 11: 29; 1 Cor. 10: 1, 2).

6. The Egyptians' Fate.—The fact of the destruction of the Egyptians (Heb. 11: 29).

TOPICS FOR DISCUSSION

1. Tell of the tremendous difficulty of Moses' task.

2. Explain the meaning of the hardening of Pharaoh's heart. Does the Lord ever harden any one's heart?

3. Tell of the Lord's remembrances of Israel.

4. Tell of the magicians' admission, "This is the finger of God."

5. Give a New Testament illustration of any who fought God.

6. Give an illustration in modern times of those who are fighting against God.

7. What is the significance of the Passover?

8. What lessons do you learn concerning the daily leadings of God—by day—by night?

9. Tell how the New Testament confirms many facts in this lesson.

DRILL QUESTIONS

Use Questions 261 to 281, in the back of the book.

BLACKBOARD WORK

I. FIRST APPEAL TO PHARAOH.
1. App.
2. Res.
3. App. Con.
4. Burd. Inc.
5. App. to Mos.
6. App. to God.

II. DIVINE RESOLVE.
1. Jeh. Res.
2. Spe. Ple.
3. Ple. No. Gr.

III. FIRST NINE PLAGUES.
1. Blo. 4. Fli. 7. Ha.
2. Fro. 5. Mur. 8. Lo.
3. Li. 6. Boi. 9. Dark.

IV. THE TENTH PLAGUE —DEATH OF THE FIRST-BORN.
1. Pl. Fo.
2. Pl. in Re.

V. MARCH TO THE SEA.
1. Num.
2. Time.
3. Com.
4. Way.
5. Jos. Bo.
6. Guide.

VI. CROSSING THE SEA.
1. Crl. Sit.
2. Moses' Fai.
3. Comm.
4. Div. Wa.
5. Egy. Fa.

VII. O. T. AND N. T.
1. Moses' Age.
2. God's Deal.
3. Time.
4. Pass.
5. Is. Saf.
6. Egy. Fa.

LESSON XIV.

EARLY DAYS IN THE WILDERNESS

Ex. 15: 1-18: 27

I. THE THIRD PERIOD OF OLD TESTAMENT HISTORY

1. Name.—We now come to a great period of Old Testament history—the period of Conquest.

2. Extent.—The period of Conquest extends from the Exodus to the coronation of Saul (1491-1095 B. C.).

3. Scripture.—The period of Conquest is covered by Exodus (chaps. 15-40), Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth and the first ten chapters of 1 Samuel.

4. Outline.—The period of Conquest may be outlined as follows:

(1) From the Red Sea to Sinai (Ex. 15-18).

(2) The year at Sinai (Ex. 19-40; Lev. 1: 1-27: 34; Num. 1: 1-10: 10).

(3) From Sinai to Kadesh (Num. 10: 11-19: 22).

(4) From Kadesh to the Jordan (Num. 20: 1-36: 13; Deut. 1: 1-34: 12).

(5) The conquest of Canaan (Josh. 1: 1-24: 33).

(6) The era of the judges (Judg. 1: 1-21: 25; Ruth 1: 1-4: 22; 1 Sam. 1: 1-10: 27).

NOTE.—Our studies of this year close with the Pentateuch, leaving parts of this outline to be worked out in courses of coming days.

II. THE BOOKS OF THE PENTATEUCH

Inasmuch as the later books of the Pentateuch can not be treated in detail as Genesis and Exodus in the lessons thus far given, it is proper at this point in our study to glance at the books as books, that each may be clearly defined in mind and have its own identity. The following may be helpful:

1. Genesis.—The book of beginnings.

2. Exodus.—The book descriptive of Israel's going forth from the land of bondage.

3. Leviticus.—"The spiritual statute-book of Israel as the congregation of Jehovah."

4. Numbers.—The book of Israel's census.

5. Deuteronomy.—The book which restates the law with emphasis upon its spiritual application.

III. THE UNITY OF THE PENTATEUCH

"The laws in Exodus, Leviticus and Numbers are so intimately blended with the history as to be inseparable. Whoever wrote the one must of necessity have written the other likewise. And Genesis is plainly conceived and written as introductory to the Mosaic history and legislation. In fact, one consistent topic and method of treatment is pursued throughout the Pentateuch; the genealogies are continuous, and mutually supplementary; a consistent chronology is maintained; there are implications and allusions in one portion to what is found in other portions by way of participation or reminiscence which bind all together."—*W. Henry Green, in Schaff-Herzog.*

IV. THE AUTHORSHIP OF THE PENTATEUCH

1. Unity.—The unity of the entire work indicates oneness of authorship.

2. Expressly Stated.—Moses is expressly said, not only to have written laws, but, in two instances at least, historical incidents as well (Ex. 17: 14; Num. 33: 2; cf. also Deut. 31: 9; Josh. 1: 7, and many other passages).

3. Jesus' Statement.—"For if ye believed Moses, ye would believe me; for he wrote of me" (John 5: 46).

V. OUTLINE OF LEVITICUS

Some students will be interested in and profited by book outlines. For their sake Leviticus, Numbers and Deuteronomy are here outlined as Genesis and Exodus have been before.

1. The Law of Offerings (chaps. 1-7).

2. The Consecration of Priests (chaps. 8-10).

3. Purification and Atonement (chaps. 11-16).

4. The Covenant of Holiness (chaps. 17-27).

VI. OUTLINE OF NUMBERS

1. Preparation for Departure. (Moses' preparation for departure from Sinai—1: 1-10: 10.)

2. Sinai to Nebo. (Journeys from Sinai to the borders of Canaan—10: 11-14: 45.)

3. Laws and Incidents. (Laws and incidents of Israel's wanderings—15: 1-19: 22.)

4. Last Years of Wanderings (20: 1-36: 13).

VII. OUTLINE OF DEUTERONOMY

1. **First Address of Moses** (1: 1-4: 40).
2. **Second Address** (4: 41-28: 68).
3. **Third Address** (29: 1-31: 30).
4. **Song of Moses** (chaps. 32: 1-48).
5. **Last Words of Moses** (chap. 33: 1-29).
6. **Death and Burial of Moses** (chap. 34: 1-12).

VIII. FROM THE SEA TO SINAI

Exodus 15-18

1. The Song of Thanksgiving (Ex. 15: 1-18).—Turning from general outline work to the text itself, we first note Moses' joy as he praises God, who "hath triumphed gloriously." His whole song is a song of exalted thanksgiving. Fearfully dark days have yielded to the light. What wonder that the tried man of God now exclaims in rapture, "Who is like unto thee, O Jehovah, among the gods? Who is like unto thee, glorious in holiness, fearful in praises, doing wonders?"

2. Discontent at Marah (Ex. 15: 22-26).—It is disappointing to find complaint registered against Moses so soon, but it must be remembered that we are dealing with the children of Israel, and the emphasis is upon the word *children!* Out from the Red Sea into the wilderness of Shur, three days without water. Then springs of water that were bitter. Then the murmuring, petulant query, "What shall we drink?" Then Moses' cry to God, the direction to cast a tree into the waters, and, by the power of God operating through the

channel of Moses' obedient faith, "the waters were made sweet."

3. Discontent in the Wilderness (Ex. 15: 27-16: 3).—Going on from Marah, the next stop noted in Exodus is at Elim, where a refreshing encampment was enjoyed. Pressing on into the wilderness, at length their supplies of food are exhausted and bitter complaints are voiced. It saddens the heart to hear the cry, "Would that we had died by the hand of Jehovah in the land of Egypt, when we sat by the fleshpots, when we did eat bread to the full." A man is recalled who sold his birthright for a mess of pottage! But before we chide Israel too harshly, let us remember our own fickle forgetfulness of blessings!

4. Manna and Quails (Ex. 16: 4-36).—In loving condescension to Israel's needs, the gracious word is voiced from heaven that Jehovah "will rain bread from heaven." Quails also "came up and covered the camp." This "daily" food was provided. For forty years there was no lack, or "until they came into the borders of the land of Canaan."

5. Water from the Rock (Ex. 17: 1-7).—Journeying from place to place, Israel encamps at Rephidim, and "there was no water for the people to drink." Again there is complaint against Moses, and everything indicates bitterness. In great patience with the people, Moses turns to Jehovah, asking, "What shall I do unto this people?" Then directions for relief are given, and another miracle marks the pathway of Israel—a miracle of kindness

as well as a miracle of power! Moses is "not to smite the rebels, but the rock; not to bring a stream of blood from the breasts of the offenders, but a stream of water from the granite cliffs!"

6. Our Introduction to Joshua (Ex. 17: 8-16).—In warfare with Amalek, Joshua—so prominent in later history—leads Israel's triumphant forces. Dependence, however, was not alone in carnal weapons. Moses' hands were held up before God in earnest petition.

7. A Visit from Jethro (Ex. 18: 1-26).—An interesting family touch is here given in the narrative of old.

(1) Jethro comes to visit Moses, bringing Zipporah (Moses' wife), who had long been separated from her husband owing to the trying circumstances of his life.

(2) The greeting between Jethro and Moses is tenderly affectionate. Moses told "all that Jehovah had done," and Jethro "rejoiced for all the goodness which Jehovah had done to Israel."

(3) Jethro notes Moses' sitting in judgment over all the details of his people's lives, and charges that he will surely "wear away."

(4) He advises the appointment of "rulers of thousands, rulers of hundreds, rulers of fifties and rulers of tens" to pass upon all small matters; only the things of great importance to come before Moses.

(5) The wise advice was followed, and "able men" were chosen for duties indicated.

IX. NEW TESTAMENT CONFIRMATIONS

While the experiences of Israel are given in remarkable detail on the pages of the New Testament, the short lesson before us yields but little. We note three facts without pressing far into the realm of spiritual analogies:

1. Israel's Murmurings.—The fact of Israel's murmurings (1 Cor. 10: 10).

2. Manna.—The fact of manna being given from heaven (John 6: 31, 49, 58).

3. Water.—The fact of water from the rock (1 Cor. 10: 4).

TOPICS FOR DISCUSSION

1. Give the main six periods of Old Testament history, and the extent of each.
2. Give the sixfold division of the period of Conquest.
3. What does the word "Pentateuch" mean?
4. Give three names for the first five books of the Old Testament.
5. Tell of the unity of the Pentateuch.
6. Tell of the authorship of the Pentateuch.
7. Give an outline of Leviticus.
8. Give an outline of Numbers.
9. Give an outline of Deuteronomy.
10. Name the important events that took place in Israel's journeys from the Red Sea to Sinai.
11. What lessons do you learn from Israel's discontent?

DRILL QUESTIONS

Use Questions 282 to 295, in the back of the book.

BLACKBOARD WORK

I. THE THIRD PERIOD.
1. Name.
2. Extent
3. Scrip.
4. Outl.

II. THE PENTATEUCH
1. Gen
2. Ex.
3. Lev.
4. Num.
5. Deut.

III. THE UNITY OF THE PENTATEUCH.

IV. AUTHORSHIP OF THE PENTATEUCH.
1. Unity.
2. Exp. Sta.
3. Jesus' Sta.

V. OUTLINE OF LEVITICUS.
1. La. of Off.
2. Con. of Pri.
3. Pur. and Aton.
4. Cov. of Hol.

VI. OUTLINE OF NUMBERS.
1. Prep. for Dep.
2. Sin. to Neb.
3. La. and Inc.
4. La. Ye. of Wan.

VII. OUTLINE OF DEUTERONOMY.
1. Fi. Or. of Mos.
2. Sec. Ora.
3. Thi. Ora.
4. So. of Mos.
5. La. Wo. of Mos.
6. De. and Bur. of Mos.

VIII. FROM THE SEA TO SINAI
1. So. of Than.
2. Dis. at Mar.
3. Dis. in Wild.
4. Man. and Qua
5. Wat. fro. Ro.
6. Our Intro. to Josh.
7. Vis. from Jeth.

IX. O. T. AND N. T.

1. Is. Mur. 2. Manna. 3. Water.

LESSON XV.

THE LAW

In the third month out from the land of bondage Israel encamped before Mount Sinai. A year of wondrous life is opening!

I. PRESENCE AND MAJESTY OF GOD

1. Presence of God.—Called of God into the mountain, Moses has marvelous words for Israel. If the people will but keep the commandments of God, they are to be his "peculiar treasure" or his "own possession." When the message from heaven is conveyed to them, Israel answers, "All that the Lord hath spoken, we will do."

2. Majesty of God.—Moses is now commanded to prepare the people to meet Jehovah! On the third day, "in a thick cloud, that the people may hear," Jehovah is to speak to Moses in their presence. Meantime, they are to sanctify themselves to appear before him. When the third day dawns there are "thunders and lightnings, and a thick cloud upon the mount." The people are awed deeply and tremble before God. Led forth by Moses, they behold smoke ascending from Sinai as the smoke of a furnace, and the whole mountain quaking greatly. By the very voice of God, Moses is called up into the mountain, but is commanded to return to make sure that the people understand

that breaking through and touching the mountain will mean death.

The keyword of the scene is "Stand back," and the master lesson for the people to learn, the majesty of God! By and by time will be ripe for teaching the lesson of God's love, and then the keyword will be "Come"!

II. THE TEN COMMANDMENTS

Before the ten commandments are studied, note the simple but sublime introductory statement, "And God spake all these words." If the truth of this were now realized as it was realized when Sinai trembled because of the presence of God, it would be vast gain to the earth.

1. Duties Toward God.

(1) Thou shalt have no other gods before me.

(2) Thou shalt not make unto thee a graven image, nor any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself unto them, nor serve them; for I Jehovah thy God am a jealous God, visiting the iniquity of the fathers upon the children, upon the third and upon the fourth generation of them that hate me, and showing lovingkindness unto thousands of them that love me and keep my commandments.

(3) Thou shalt not take the name of Jehovah thy God in vain; for Jehovah will not hold him guiltless that taketh his name in vain.

(4) Remember the sabbath day, to keep it holy.

Six days shalt thou labor, and do all thy work; but the seventh day is a sabbath unto Jehovah thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days Jehovah made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore Jehovah blessed the sabbath day, and hallowed it.

2. Duties Toward Man.

(5) Honor thy father and thy mother, that thy days may be long in the land which Jehovah thy God giveth thee.

(6) Thou shalt not kill.

(7) Thou shalt not commit adultery.

(8) Thou shalt not steal.

(9) Thou shalt not bear false witness against thy neighbor.

(10) Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife; nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbor's.

THE TEN COMMANDMENTS IN RHYME—A SUMMARY

"1. All love to me first, our Lord did say,
2. Unto no idol ever pray.
3. The name of God in vain ne'er say;
4. Keep holy God's own Sabbath day.
5. For parents' rule you all must care;
6. To murder you must never dare.
7. Let all your deeds and thoughts be pure;
8. Steal not; God sees, you may be sure.
9. Be true in all you say and do;
10. Covet not, God says to you."

III. THE MINOR COMMANDMENTS

In addition to the ten commandments, other laws are given which may justly be viewed as amplifications of the great general principles of the ten commandments. These laws cover almost all phases of life. They are clearly set forth in W. W. Dowling's helpful "Bible Hand-book" as follows:

1. Servants.—Laws regulating the conduct of servants and the duties of masters and employers.

2. Families.—Laws regulating the conduct of families—parents and children, husbands and wives.

3. Society.—Laws regulating the affairs of society—of borrowing, usury, trespass, personal injury, injury to property, the treatment of widows and orphans, and of duties to magistrates.

4. The Sabbath.—Laws further enjoining the observance of the Sabbath, and the keeping of the Sabbatical year.

5. Criminal Enactments.—Criminal enactments, providing for the punishment of bearing false witness, slander, theft, murder, and various other crimes.

IV. MOSES IN THE MOUNT OF GOD

1. A Glorious Vision.—After the words of God's commandments have been spoken to the people, and the people have pledged their loyalty, Moses is again called up into the mountain. He and Joshua, with Aaron and his sons and seventy of the elders of Israel, are granted a glorious vision of the divine splendor.

2. Forty Days' Communion.—Then, giving command to those about him and leaving the people in their care, the man of God enters into the midst of the cloud upon the mountain, and communes with God for forty days and forty nights.

V. NEW TESTAMENT CONFIRMATIONS

In reference to this lesson, we notice three facts that are confirmed in the New Testament:

1. The Law Received.—The fact of Moses receiving the law at Sinai (Acts 7: 38).

2. Conditions at Sinai.—The fact of conditions at Sinai (Heb. 12: 18-21).

3. Law of Old.—The fact of the law of old (Matt. 5: 21-48; 15: 4; 19: 18, 19; Eph. 6: 2; Rom. 13: 9, and many other references).

TOPICS FOR DISCUSSION

1. Tell of the manner of God's giving the law to Moses.
2. Tell of the people's sin during Moses' absence.
3. What are the commandments that tell of the duties toward God?
4. What are the commandments that tell of the duties toward man?
5. Tell of some of the minor commandments given.
6. What is the chief lesson you gather from this study?

DRILL QUESTIONS

Use Questions 296 to 308, in the back of the book.

BLACKBOARD WORK

I. PRESENCE AND MAJESTY OF GOD.
1. Pres. of God.
2. Maj. of God.

II. THE TEN COMMANDMENTS.
1. Dut. To. God.
2. Dut. To. Man.

III. THE MINOR COMMANDMENTS.
1. Serv. 3. Soc.
2. Fam. 4. Sabb.
5. Cri. Enac.

IV. MOSES IN THE MOUNT OF GOD.
1. Glo. Vis.
2. Fo. Da. Com.

V. O. T. AND N. T.
1. La. Rec. 2. Con. at Sin. 3. La. of Old.

LESSON XVI.

JEWISH FEASTS

As a part of his directions to the people, our God provides for three main feasts to be observed annually (Ex. 23: 14-17). These feasts, their purpose, and the time and manner of their observance together with the lesser feasts of Israel, are so well described by Bro. Moninger in *Training for Service*, that the lesson from that book is here incorporated entire. The present course would be incomplete without such a lesson, and first-year graduates will be glad of the review.

I. THREE GREAT FEASTS

1. Passover.—(1) This was held on the 14th of Nisan, corresponding to the latter half of March

and the former half of April. It lasted one week (Luke 22: 11).

(2) The eating of the paschal lamb was its chief ceremony (Ex. 12: 19-42; Luke 22: 11).

(3) It commemorated the passing over of the death angel and the departure from Egypt.

2. Pentecost.—(1) This was held fifty days after the feast of the Passover, in the month of Sivan (May and June).

(2) It was celebrated by offering the firstfruits of the harvest (Lev. 23: 15-21).

(3) It is usually regarded as commemorating the giving of the law at Mt. Sinai.

3. Tabernacles.—(1) It began on the fifteenth day of Ethanim (September and October), and lasted one week (Lev. 23: 34).

(2) It was observed by living in booths, and by offering special sacrifices (Lev. 23: 42).

(3) It commemorated the life in the wilderness (Lev. 23: 43).

II. THREE LESSER FEASTS

1. Trumpets.—(1) Celebrated on the first day of Ethanim, the seventh month (Lev. 23: 24).

(2) It was observed by the blowing of trumpets through the land. On this day additional sacrifices were offered (Num. 29: 2-6).

(3) It is usually regarded as commemorating the "New Year Day" of the civil year of the Jews.

2. Dedication.—(1) This was on the twenty-fifth day of Chisleu (December), and lasted for eight days.

(2) During this feast the temple was illuminated. For this reason it is sometimes called "the feast of lights."

(3) It commemorated the reconsecration of the temple to God's service, by Judas Maccabæus, in 166 B. C. Antiochus Epiphanes had polluted the temple by sacrificing swine upon its altar.

3. Purim.—(1) Held on the fourteenth and fifteenth days of Adar (March).

(2) Observed by general feasting and rejoicing.

(3) It commemorated Queen Esther's deliverance of the Jews from Haman's plot against their lives (Esth. 9: 20-28).

III. A SPECIAL FAST

1. The tenth day of the seventh month, Ethanim, was the day of atonement.

2. It was a day of fasting. On this day the high priest, dressed in white linen, entered the Holy of Holies, and sprinkled the blood of the sacrifices upon the mercy-seat of the ark of the covenant.

IV. NEW TESTAMENT CONFIRMATIONS

It is interesting to note the place of the great feasts of the Jews in the life of the New Testament period. The following notation of references is only suggestive—by no manner of means complete:

1. The Feast of the Passover (Luke 22: 1-15; Matt. 26: 1-5; 1 Cor. 5: 7).

2. The Feast of the Pentecost (Acts 2: 1-4; 20: 16; 1 Cor. 16: 8).

3. The Feast of Tabernacles (John 7: 1-9).

TOPICS FOR DISCUSSION

1. Of the feasts named below, tell these three things: (1) When they were observed; (2) how they were observed; (3) what they commemorated.

Feast of the Passover.

Feast of Pentecost.

Feast of Tabernacles.

Feast of Trumpets.

Feast of Dedication.

Feast of Purim.

2. Tell of the glory of assemblies in Jerusalem.

3. Tell of the bearing of these plans of God upon convention calls to-day.

4. Our Passover.

DRILL QUESTIONS

Use questions 309 to 318, in the back of the book.

BLACKBOARD WORK

I. THREE GREAT FEASTS.

1. Pass.
2. Pent.
3. Tab.

II. THREE LESSER FEASTS.

1. Trum.
2. Ded.
3. Pur.

III. A SPECIAL FAST.

IV. O. T. AND N. T.

1. Fea. of Pass. 2. Fea. of Pent. 3. Fea. of Tab.

LESSON XVII.

THE ALTAR AND TABERNACLE

Ex. 25:1-27:21

In our early studies we dealt with the altar as a meeting-place between God and man. Now we come to the wondrous tabernacle, a tent of meeting. While this was described fully in *Training for Service*, the present course would be incomplete without a lesson upon the tabernacle, and so, as in the last lesson, the work of Bro. Moninger is here given place. Only a few points may be noted in addition:

I. THREE POTENT POINTS

1. Commanded of God.—The tabernacle was built under direct command of God, freewill offerings being asked from all the people.

2. God's Direction of Plan.—Everything was to be done according to a divine plan. "See that thou do it after the pattern which hath been shown thee in the mount," was the repeated and emphasized injunction.

3. People Gave Liberally.—The later record (36:2-7) reveals the fact that the people gave so liberally that it was necessary to restrain them. What exhortation is this for builders for God today!

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II. THE ALTAR

Very early in the history of mankind we have a divine approval of the worship connected with the altar (Gen. 4: 3, 4). Later we have an account of the altar built by Noah when he left the ark (Gen. 8: 20). The altar was a meeting-place between God and man. To it the worshiper brought his sacrifice to offer to Jehovah.

In patriarchal times the worshipers built altars wherever they pitched their tents, or had special occasion to sacrifice to the true God (Gen. 12: 7, 8; 22: 9; 35: 1, 7; Ex. 17: 15; 24: 4). The material of which the altar was made might be a huge stone, a mound of earth, or several stones placed one upon the other, or it might be made of metal.

The typical meaning of the altar is given in the discussion of the Tabernacle, under the heading "Altar of Burnt-offering."

III. THE TABERNACLE

Previous to the time when Moses led the Israelites out of the captivity in Egypt, the worship centered around the family altar. Beginning with the erection of the tabernacle, there was but one altar for all the twelve tribes.

At Mt. Sinai God gave directions for the building of the tabernacle, and thus the altar grew into the tabernacle (Ex. 25-40).

In considering the tabernacle, we will first take up its three different parts, giving the furnishings of the same and their meaning. Following this will

be given the five different kinds of offerings, and the significance of the same.

1. The Court.—About the tabernacle was a court which measured 150 *feet east and west by seventy-five feet north and south.* As was necessary among the wandering people, the wall of this court, as well as all of the parts of the tabernacle, was constructed of material that could be easily taken apart and carried on the march through the wilderness. The court wall was *a curtain made of fine-*

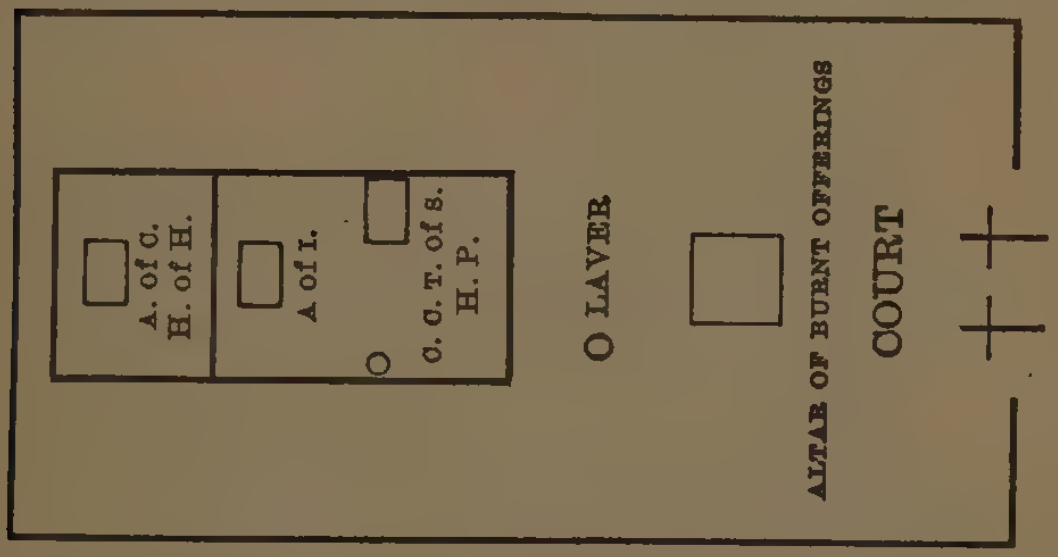

DIAGRAM SHOWING POSITION OF THE OBJECTS WITHIN THE TABERNACLE COURT.

twined linen which was hung on posts of acacia wood, which had *silver tops* and rested on *copper bases,* and were connected by *silver rods.* Both the *doors* of the court and of the tabernacle opened *eastward.* The court is a *type of the world.* In this court we find:

(1) *Altar of Burnt-offering.*—This altar was seven and a half feet square and four and a half feet high. It was made of *acacia planks* covered

with *copper*, and was filled with unhewn stone or earth. The different kinds of sacrifices that were offered upon this altar are given later in this lesson. This altar, taken in connection with the offering, was a type of Christ's sacrifice.

(2) *Laver.*—The laver contained water for washing all sacrifices. The priests, passing to and fro from the Holy Place and the altar, bathed their hands and their feet at the laver. On the day of atonement the high priest had to bathe the entire person there before entering the Holy of Holies. The size is unknown, but it must have been quite large (Ex. 30 ff.). The laver is a type of Christian baptism.

2. The Holy Place.—The tabernacle itself stood just beyond the laver. It was forty-five feet long and fifteen feet wide. It was divided into two rooms. The first, or eastward one, called the Holy Place, was thirty feet long by fifteen feet high and fifteen feet wide. The second, or westward room, called the Holy of Holies, was a cube made in fifteen feet each way. *The Holy Place is a type of the church.* The furnishings in it were:

(1) *Golden Candlestick.* This stood on the left side of one entering the Holy Place. It had seven lamps: a central one, and three on the arms at each side. This is generally taken to be a type of the Bible (Ex. 25: 31-40).

(2) *Table of Showbread.* This was three feet long, twenty-seven inches high and eighteen inches wide. It was made of acacia wood, overlaid with pure gold. On it every seventh day the priest

placed twelve loaves of bread. The table of show-bread is a type of the Lord's Supper (Ex. 37: 10-16).

(3) *Altar of Incense.* This was three feet high and eighteen inches square. It was hollow, made of wood, covered with gold. On it a *golden bowl* rested, in which were placed coals of fire from the altar of burnt-offering, on which incense was poured, thus filling the whole room with a sweet-smelling smoke. This altar, with its incense, is a *type of prayer* (Ex. 30 ff.).

3. The Holy of Holies.—This is a type of heaven. In this room there was but one piece of furniture. It was the

(1) *Ark of the Covenant.* This was *three feet nine* inches long, and *two feet three* inches in width and height. It was made of shittim wood and covered on the outside and inside with gold. It was covered with a lid of solid gold which was called the "mercy-seat." On this lid stood two figures of the cherubim. Two rings were attached to the body of the ark on each side, through which poles were passed which were used in carrying the ark from place to place. "The ark of the covenant was so called because it contained two tables of the law of the covenant between God and Israel" (Ex. 25: 10 ff.). The contents of the ark, aside from the two tables of the law, were the pot of manna and Aaron's rod that budded. On the lid of the ark the high priest sprinkled the blood on the day of atonement (Ex. 25: 17 ff.; Heb. 9: 7). As the ark pertained to "that which is within the

veil," we deem it best not to attempt to interpret its typical significance.

IV. NEW TESTAMENT CONFIRMATIONS

1. Cain's and Abel's Altar Service (Heb. 11: 4).

2. The People's Offerings.—Incidents of Jesus' day show how the temple carried forward the things of the altar and the tabernacle (Matt. 5: 23, 24).

3. Moses in the Tabernacle (Heb. 8: 1-5).

4. Divisions and Furnishings of the Tabernacle (Heb. 9: 1-5).

5. Duties of the Priest (Heb. 9: 6-10).

TOPICS FOR DISCUSSION

1. Place of the altar in the life of the patriarchs.
2. Significance of the fact that God has always planned a meeting-place for himself and his people, to be built according to patterns shown in the mount!
3. What should be the place of God's house among our houses?
4. What is our way into the Holy of Holies?
5. What lesson does the liberality of the people in regard to the tabernacle teach the Christians to-day?
6. Name the furnishings of the court and give the typical meaning of the same.
7. Name the furnishings of the Holy Place and give the typical meaning of the same.
8. What was in the Holy of Holies? Its typical significance?

DRILL QUESTIONS

Use Questions 319 to 327, in the back of the book.

BLACKBOARD WORK

I. THREE POTENT POINTS.
1. Com. of God.
2. God. Dir. of Pl.
3. Peo. Ga. Lib.

II. THE ALTAR.
1. Its Or.
2. Its Pur.
3. Its Mat.
4. Its Pro. Mean.

III. THE TABERNACLE.
1. Court.
2. Ho. Pl.
3. Ho. of Ho.

IV. O. T. AND N. T.
1. Ca. and Ab. Al. Ser.
2. Peo. Off.
3. Mos. in Tab.
4. Div. and Fur. of Tab.
5. Dut. of Pri.

LESSON XVIII.

THE PRIESTHOOD

Ex. 28: 1-29: 46; Lev. 1: 1-27: 34

We have noted the giving of the law and the directions for building the tabernacle. One other special lesson is needed dealing with the priesthood, and then we can press forward in the unfoldings of Israel's history to the close of the record given in the Pentateuch.

Again let it be stated that of course only outline work can be attempted in such a series of lessons as this little book contains. Individual students are urged to take up a detailed study of the Scriptures involved, and classes will find time, it is hoped, for much general discussion.

In what follows, the outlines of Moninger and

Dowling are used freely, and also the Schaff-Herzog Encyclopedia.

I. THOSE WHO MINISTERED BEFORE THE LORD

1. The Levites.—"The Levites who had charge of the removing and setting up of the tabernacle and other similar duties."

2. The Common Priests.—"The common priests who officiated in the outer court at the brazen altar and in the Holy Place, trimming the lamps, eating the showbread and replenishing the table, and burning incense on the golden altar."

3. The High Priest.—"The high priest whose duties were connected chiefly with the Most Holy Place, which he entered once a year to make intercession for the sins of the people."

II. SACREDNESS OF THE PRIESTHOOD

The sacredness of the priesthood is indicated in many ways.

1. Their Position.—They were recognized as mediators between God and man.

2. Their Ordination.—Their ordination, involving washings with water and anointings with oil, was a most significant service.

3. Their Garments.—During this service they wore a garment of white, speaking of personal purity.

4. Their Physical Condition.—The least physical blemish barred from the priesthood.

5. Their Tribe.—The priestly tribe of Levi had

no inheritance like their brethren, but were supported by the tithes of others and by special provision made for them in connection with the offerings.

III. THE CIVIL DUTIES OF THE PRIESTHOOD

1. Instructors.—They were to teach the people the statutes of the Lord.

2. Leaders.—They sounded the trumpets when the line of march was to be taken up, and on certain occasions led the procession.

3. Judges.—In important civil and criminal cases, they acted as a court of appeal (Dowling's *Handbook*).

IV. OFFERINGS OF THE PRIESTHOOD

Training for Service notes five offerings:

1. Sin-offering.—(1) An animal sacrifice killed and burned outside of the camp. Its blood was sprinkled on the altar of incense (Lev. 4: 3 ff.).

(2) It expressed a desire to rid the life of sin and a means of *reconciliation* with God (Lev. 4: 3 ff.).

2. Burnt-offering.—(1) An animal sacrifice varying according to the ability of the worshiper.

(2) It was accepted as an *atonement* for sin (Lev. 1: 2 ff.).

3. Trespass-offering.—(1) An animal sacrifice, though a person might bring some flour.

(2) It was for the *forgiveness* of an actual transgression (Lev. 5: 1 ff.).

4. Meal-offering.—(1) This was an offering of fruit or grain, generally called *meat*-offering.

(2) It was an expression of *thanksgiving* (Lev. 2: 1 ff.).

5. Peace-offering.—(1) This consisted of both animal and vegetable food.

(2) It was a sign of *communion* with God (Lev. 3: 1 ff.).

The five offerings, therefore, may be considered as an expression of (1) reconciliation, (2) atonement, (3) forgiveness, (4) thanksgiving, (5) communion. It is to be understood that these words do not exhaust the meaning of the offerings. They are given to aid the memory.

V. THE ORDER OF OFFERINGS

While we prefer the order of sacrifices given above, which follows Dr. J. L. Hurlbut, others may prefer that given by Prof. H. B. Hackett, in Smith's "Dictionary of the Bible".

(*a*) The burnt-offering. SELF-DEDICATORY.

(*b*) The meat-offering (unbloody) } EUCHARISTIC.
The peace-offering (bloody) }

(*c*) The sin-offering } EXPIATORY.
The trespass-offering }

VI. THE NATIONAL PRIESTHOOD

1. The Head of the Family.—In patriarchal times, the head of the family acted as priest.

2. The First-born.—After the Exodus, while the entire nation was regarded as holy, the first-born was especially so (Ex. 13: 2, 11, 15).

3. Tribe of Levi.—Later the tribe of Levi was set apart as a priestly tribe in lieu of the first-born (Num. 3: 5-13).

4. Family of Aaron.—The family of Aaron were consecrated as priests proper, while Aaron himself, and after him his eldest sons in perpetual succes-

sion, held the highest office in the Jewish nation, that of high priest.—*Dean.*

VI. NEW TESTAMENT CONFIRMATIONS

The New Testament abounds in references to the priesthood of old in both its historic and typical significance. Instead of giving references here, let the following quotation be noted.

1. A Type of Christ.—Did these priests typify our adored *Priest of good things to come?* How fully attested his divine generation and his royal descent! How perfect are his person and his nature! How free from every corruption and every weakness tending to disqualify him for his work! How solemn his call and consecration, by the Holy Spirit and by his own blood! How sacred his robes of manhood, mediatorial office and complete righteousness! How extensive his charge to atone for his people; to illuminate, nourish, order, judge, bless, encourage and purify his church!

2. Emblems of Gospel Ministry.—Were not these priests emblems of *gospel ministers?* They must be divinely called to their work, and qualified with gifts and graces for it, richly furnished with spiritual knowledge, blameless, sober, temperate, holy and prudent, wholly given to their work.

3. Emblems of the Saints.—Were they not emblems of the saints? It is theirs daily to present the incense of prayer and praise, and to present their good works, as showbread accepted in Christ, and to grow in grace and spiritual knowledge and shine as lights in the world.

TOPICS FOR DISCUSSION

1. Tell of the sacredness of the priesthood.
2. What was the significance of the high priest's dress?
3. What were the chief duties of the priesthood?
4. Name five kinds of offerings.
5. Tell about the national priesthood.
6. What do you understand by the "better ministry of Christ"?
7. What do you understand by the phrase "kings and priests unto God"?

DRILL QUESTIONS

Use Questions 328 to 338, in the back of the book.

BLACKBOARD WORK

I. THOSE WHO MINISTERED BEFORE THE LORD.
- 1. Lev.
- 2. Com. Pri.
- 3. Hi. Pri.

II. SACREDNESS OF THE PRIESTHOOD.
- 1. The Pos.
- 2. The Ord.
- 3. The Gar.
- 4. The Phy. Con.
- 5. The.Tri.

III. THE CIVIL DUTIES OF THE PRIESTHOOD.

1. Ins. 2. Lead. 3. Judg.

IV. OFFERINGS.
- 1. Sin Off.
- 2. Burn. Off.
- 3. Tres. Off.
- 4. Meal Off.
- 5. Peace Off.

V. THE NATIONAL PRIESTHOOD.
- 1. He. of Fam.
- 2. Fi. Bo.
- 3. Tri. of Lev.
- 4. Fam. of Aar.

VI. O. T. AND N. T.
1. Type of Christ.
2. Emp. of Gos. Min
3. Emp. of Saints.

LESSON XIX.

CLOSING DAYS IN THE WILDERNESS

Num. 10: 11-36: 13

Turning back to Lesson XIV. and to the outline given there, it will be noted that the subject-matter for the present lesson will be found in Num. 10: 11-36: 13 and in the Book of Deuteronomy.

I. FROM SINAI TO KADESH

Num. 10: 1-12: 16

1. Hobab Comes.—At the close of a year's life at Sinai, Israel is divinely guided toward new encampments. Moses persuades his brother-in-law Hobab to accompany him, voicing in his invitation the precious words, "Come thou with us, and we will do thee good."

2. Moses' Heart-cries.—When Israel moves forward, Moses' heart cries out to God, 'Rise up, O Jehovah, and let thine enemies be scattered, and let them that hate thee flee before thee." (1) When Israel rests in the camp marked out of God, the great leader exclaims, "Return, O Jehovah, unto the ten thousand of thousands of Israel."

3. Murmurings at Taberah.—(1) At Taberah the people murmur—wearied, perhaps, by the journey—and some were consumed by the fire of Jehovah.

(2) Israel turns from the manna in loathing. The glory of Sinai and their pledges to God are forgotten, and they long for Egypt!

4. Seventy Elders.—(1) Moses hears the people weeping in their tents. It is a severe trial. He almost chides Jehovah for placing such burdens upon him.

(2) Gracious provision is made for Moses' relief in the appointment of seventy elders.

5. Disloyalty of Aaron and Miriam.—Even Aaron and Miriam turn against Moses, but are fearfully rebuked of the Lord.

II. THE SPIES AND THEIR REPORT

Num. 13: 1-14: 10

1. The Number.—At the suggestion of Jehovah, twelve men—one from each tribe—are sent from the camp at Kadesh to "spy out the land of Canaan."

2. Report of the Ten.—Ten report that it is a good land, but impossible for Israel to take. The people are strong, their cities fortified, giants are there! Worst of all, the spies report, "*We were in our own sight* as grasshoppers." Again Israel loses sight of God, murmurs against Moses and Aaron, and plans to secure a captain to lead them back to Egypt.

3. Report of the Two.—But there are two of the spies—Caleb and Joshua—who falter not. The latter exclaims in triumphant faith, "If Jehovah delight in us, then he will bring us into this land." Upon this the people rise to stone them, but their evil hands are stayed by the glory of the Lord appearing in the tent of meeting.

III. DECREE OF JEHOVAH

Num. 14: 11-45

1. Pestilence Threatened.—As a recompense for their sin and rebellion, Jehovah first declares that the people shall be smitten with a pestilence.

2. Moses Petitions.—Moses petitions against this, however, crying, "Pardon, I pray thee, the iniquity of this people, according unto the greatness of thy lovingkindness." Jealous for the honor of Jehovah as much as longing for the people's good, Israel's great leader feels he can endure no more.

3. The Result.—In gracious condescension to Moses, the Lord "forbears to punish," but declares that not one of those above twenty years of age when leaving Egypt, shall see the promised land, excepting only Joshua and Caleb. "For thirty-eight years longer was that unbelieving generation sentenced to wander, till, one by one, their bones lay bleaching in the wilderness."

IV. FROM KADESH TO THE JORDAN

Num. 20: 1-27: 11

"These thirty years are almost a blank. The punishment of a Sabbath-breaker, the rebellion of Korah, Dothan and Abram, and the confirmation of Aaron's authority as high priest by the budding of his rod, are incidents of this period."—*Dean.*

1. At Kadesh.—(1) Assembled again at Kadesh, the people face the last stages of the wilderness life.

(2) At this time and place the death of Miriam is recorded.

(3) Here also occurs the pathetic incident that results in Moses and Aaron being excluded from the promised land.

2. Journey Southward. — Refused a passage through Edom, "Israel makes a long detour to the south, touching the eastern fork of the Red Sea."

3. Aaron Dies.—Aaron dies and is buried at Mt. Hor, Eleazar succeeding him in the priesthood.

4. The Brazen Serpent.—Further rebellion on the part of the people is met by a visitation of serpents, from the sting of which, however, a significant way of deliverance is provided.

5. The Ammonites.—Israel wages successful warfare against the Ammonites, east of the Jordan, overcoming Og and Sihon.

6. Balaam's Sacrifice.—Moab bribes Balaam to prophesy against Israel, but his curses are turned into blessings.

7. Many Israelites Sin.—In spite of God's blessings, Israel "begins to play the harlot" with heathen peoples, and great numbers perish as a penalty for sin.

8. The Second Census.—A second census of the people is taken at the close of the wanderings over against the one taken before breaking camp at Sinai when the wanderings began.

V. CLOSING EVENTS OF MOSES' LIFE

1. Moses' Death Announced.—Israel is now on the borders of the promised land, but Moses is not permitted to cross the Jordan. He is granted

the privilege of viewing the land from the highland, however. Abarim seems to have been a general name for a Moabitish range. Nebo is plainly given as the exact mountain of Moses' death, but of that later.

2. Choice of Moses' Successor.—"While the pious leader submitted with meek acquiescence to the divine decree (as to himself), he evinced the spirit of genuine patriotism in his fervent prayers for the appointment of a worthy and competent successor." And Joshua is named of Jehovah and set apart for the responsibilities of leadership.

3. Settlements East of the Jordan (Num. 32: 1-42).—Following war with the Midianites, Reuben, Gad and the half tribe of Manasseh ask land assignments for themselves east of the Jordan. Moses is at first displeased, but, finding the willingness of these tribes to go on with others to the conquest of Canaan, he defers to their request.

4. Complete Conquest Demanded (Num. 33: 50-56).—Jehovah asks of Israel one thing definitely and positively. They are to "drive out all the inhabitants of the land." There is no living with the sensually idolatrous Canaanites without contamination. The stern decree is just and had its basis in love for the world.

5. The Division of the Land (Num. 34: 1-36: 13).—Even before Canaan is entered, plans for its occupancy are completed, cities of refuge are provided for, and laws are given. It impresses one to read the very mind of God thus, before the record is made in the affairs of men.

6. The Words of Farewell.—The larger part of the Book of Deuteronomy is devoted to Moses' farewell address. He reviews Israel's history and its laws, and exhorts to loyalty to Jehovah. Many of the chapters of the wonderful book are really psalms of praise. On the other hand, he spares not the threatenings that attach to disobedience. It is Ebal and Gerizim in contrast.

At length the pathetic last word is upon his lips. "I am a hundred and twenty years old this day; I can no more go out and come in: and Jehovah hath said unto me, Thou shalt not go over this Jordan." Then he tells them that Jehovah will go over with them, and reminds them of Joshua's leadership. Then he cries to the people of his heart's best love, "Be strong and of good courage, fear not, nor be affrighted at them; for Jehovah thy God, he it is that doth go with thee; he will not fail thee nor forsake thee" (Deut. 31: 1-8).

The next step is the calling of Moses and Joshua into the tent of Jehovah, where the God of Israel reveals the future of his people and bids Moses teach them a song which shall keep in mind his mercies and be a constant call to loyalty and a protest against sin (Deut. 31: 14-29).

The song of Moses follows (Deut. 31: 29-32: 47), and then the man of God is commanded to go up into the mountain from which he is to be gathered unto his people. In the strange scene there is no suggestion of rebellion. Perhaps the thought of sooner seeing the heavenly Canaan nerved and

quieted the great leader of Israel to whom was denied the promised land on earth. At any rate, from his chastened spirit there comes no word save the word of praise to Jehovah and love for his people (32: 48-33: 29). Space permits but one quotation here, "The eternal God is thy dwelling-place, and underneath are the everlasting arms."

The record closes with the last chapter of the book before us. On Mount Nebo, overlooking the land promised by the Father, Moses dies. His real life has made its impress upon the world. No man knows of his sepulchre, but, as has been said, *he needs no sepulchre, for he is not dead!*

. . . . . .

Our journey "from Eden to the Jordan" is complete. On the way we have walked and talked with God. We face the future confidently. He who heard Israel's groanings within their tents, and marked the way forward by the pillar of cloud and the pillar of fire, will make a pathway for truth's conquests in days that are to be. Joshua is ready to lead us in the next steps of the unfolding, and by and by the one "like unto Moses" will appear and the earth will be made to rejoice because of him. Eden and Bethlehem are near together in the thought of God. Sin makes the journey slow, but we are on the way to the Redeemer!

VI. NEW TESTAMENT CONFIRMATIONS

In reference to the facts under consideration, we note here seven confirmations in the New Testament:

1. Forty Years.—The fact of the forty years' wanderings.

2. Conditions at Sinai.—The fact of the conditions at Sinai and the "better things" (Heb. 12: 18-24).

3. Request of Aaron.—The fact of the people's request of Aaron for God to go before them (Acts 7: 40).

4. Facing Egyptward.—The fact of Israel facing back to Egypt (Acts 7: 39).

5. Brazen Serpents.—The fact of the plague of serpents and the relief afforded (1 Cor. 10: 9; John 3: 14, 15).

6. Moses Writing of Christ.—The fact of Moses writing of Christ (John 5: 46).

7. Law from Moses.—The fact of the law from Moses (Mark 10: 3; 12: 19; Luke 16: 29; John 1: 17).

CHRISTWARD

The lessons of the last group have many prophecies of general Messianic character, but one of special definiteness to which reference is made here. In Deut. 18: 15-19 the clearest word is voiced as to One who is to come—a prophet like unto Moses. That those of New Testament times understood this and kindred messages of the man of God of olden time, to apply to the Messiah, is also clearly shown. (See Acts 3: 22, 23; 7: 37; John 1: 45; 5: 45-47.) Thus we know that He who is to come is of Abram's line, of the tribe of Judah, and "like unto Moses." But much more concerning him will be revealed.

THE MISSION NOTE

Not so much in specific prophecies of world conquest as in *the general air of preparation for it* do the last few lessons speak to the theme of missions!

No one can study the unfolding carefully, and not feel the thrill that comes from noting the assembling of hosts to set forth on a great crusade! All the plans are not for Israel! Israel is a part of the plan for all. "All the earth is mine," exclaims Jehovah. *Within it and to do my work*, "ye shall be unto me a kingdom of priests and a holy nation."

TOPICS FOR DISCUSSION

1. The Pharaohs of Scripture.
2. Hardness of Israel's bondage.
3. The hand of the Divine in the preparatory days of Moses' life.
4. Preparatory schools for God's master workmen.
5. In how far was Moses justified in trying to avoid the mission to which God called him?
6. God's remembrance of his promises to Abraham, Isaac and Jacob.
7. The Old Testament and the New.

DRILL QUESTIONS

Use Questions 338-372, in the back of the book.

BLACKBOARD WORK

I. FROM SINAI TO KADESH.

1. Hob. Co.
2. Mos. Hea.-cri.
3. Mur. at Tab.
4. Sev. Eld.
5. Dis. of Aar. and Mir.

II. THE SPIES AND THEIR REPORT.

1. Num.
2. Rep. of Ten.
3. Rep. of Two.

III. DECREE OF JEHOVAH.

1. Pes. Thr.
2. Mos. Pet.
3. Res.

IV. FROM KADESH TO THE JORDAN.

1. At Kad.
2. Jour. Sou.
3. Aar. Di.
4. Bra. Ser.
5. Ammon.
6. Bal. Sac.
7. Ma. Isr. Sin.
8. Sec. Cen.

V. CLOSING EVENTS OF MOSES' LIFE.

1. Mos. Dea. Ann.
2. Cho. of Mos. Suc.
3. Settl. East of Jor.
4. Com. Con. Dem.
5. Div. of La.
6. Wor. of Far

VI. O. T. N. T.

1. For. Ye.
2. Con. at Sin.
3. Req. of [illegible]
4. Fac. Egy.
5. Bra. Ser.
6. Mos. Writ. of Christ.
7. La. fr. Mos.

LESSON XX.

REVIEW OF THE PENTATEUCH

Use Drill Questions 1 to 372, in the back of the book.

CHART ON OLD TESTAMENT HISTORY

FROM ADAM TO CHRIST. Taken from "Training for Service." (Copyrighted.)

PERSONS.	Adam, Noah.	Abr. Jos. Mos. Jo. Gi. Sa.		Sa. Da. So.	Elij. Isa. Jer.	Daniel, Nehe.
PERIODS.	PROBATION.	PREPARATION.	CONQUEST.	POWER.	DECLINE.	SERVITUDE.
EVENTS.	1. Fall. 2. Promise of Redemption. 3. Deluge.	1. Dispersion. 2. Jour. of the Patriarchs. 3. Exp. in Egypt.	1. Exp. in the Wild 2. Conq. of Canaan. 3. Rule of the Judges.	1. Saul's Def. 2. Ark Removed. 3. Temple Built.	1. Division. 2. Decay.	1. Chaldean Rule. 2. Persian Rule. 3. Greek Rule. 4. Maccab. Freedom. 5. Roman Rule.
INSTITUTIONS.	ALTAR.		TABERNACLE.	TEMPLE.		SYNAGOGUE.
DATES.	2348	1491	1095 or 1037	975 or 937	587	
DISPENSATIONS.	PATRIARCHAL.		J	E	W I S	H

DRILL QUESTIONS

1. What is the keyword in the study of Old Testament history?
2. What is the first period of Old Testament history?
3. What is the extent of the first period?
4. What Scripture covers the first period?
5. Who are the leading characters?
6. What three persons are associated with Adam?
7. Name another son of Adam aside from Cain and Abel.
8. What three persons are associated with Noah?
9. What statement opens revelation?
10. What is the vital place of a recognition of God?
11. What was the condition of the earth at the first?
12. What is said of the Spirit of God in relation to first steps of creation?
13. What is the first recorded utterance of God?
14. How are Old and New Testaments related?
15. What wondrous phrase of the Old Testament do we find emphasized in the New?
16. What great fact of the Old Testament teachings do we find shaping the thought of the New?

ANSWERS TO DRILL QUESTIONS

1. "All history is mystery until it is understood as His story."

2. Probation.

3. From Creation to the Deluge.

4. Gen. 1: 1-8: 14.

5. Adam and Noah.

6. Eve, Cain, Abel.

7. Seth.

8. Shem, Ham, Japheth.

9. "In the beginning God created the heavens and the earth."

10. Not only basic in faith, but essential to all order in human thinking.

11. "Waste and void; and darkness was upon the face of the deep."

12. "The Spirit of God moved upon the face of the waters."

13. "Let there be light."

14. Inseparably.

15. "In the beginning."

16. "God created the heavens and the earth."

17. What was the order of creation?

18. Name seven kinds of life the beginnings of which are mentioned in the Book of Genesis.

19. In what two ways is the pre-eminence of man indicated?

20. What is said of the seventh day?

21. Quote Gen. 2: 7.

22. What clear commandment of God was given concerning life in Eden?

23. What penalty was attached to disobedience?

24. How was the sacredness of the marriage relationship emphasized?

25. How is the pleasure of God in creation indicated?

26. What three plans of God for human joy are revealed?

(Note New Testament confirmations.)

27. In what form is Satan described in the first chapter of Genesis?

28. How may we know Eve understood the commandment of God?

29. How did Satan seek to win Eve from God?

17. First day—Day and night. Second day—Firmament. Third day—Dry land and first fruitage. Fourth day—Heavenly bodies. Fifth day—Living creatures of waters and air. Sixth day—Living creatures of the earth, and man.

18. (1) World life; (2) vegetable life; (3) animal life; (4) human life; (5) home life; (6) sinful life; (7) redemptive life.

19. (1) By bearing the image and likeness of God; (2) by having dominion given him.

20. "God rested on the seventh day from all his work which he had made" and he "blessed the seventh day and hallowed it."

21. "And Jehovah God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."

22. That man might eat of "every tree of the garden" except "the tree of the knowledge of good and evil."

23. Death.

24. By the teaching that "a man shall leave his father and his mother and cleave unto his wife, and they shall be one flesh."

25. By the recurrence of the words "good" and "very good."

26. (1) Divine likeness; (2) beauty of Eden; (3) greatness of man's work.

27. Serpent.

28. By her exact quotation of it.

29. By deception.

30. To what three parts of man did Satan direct his temptation?

31. What was one of the great burdens of sin?

32. What curse was passed upon the serpent?

33. What promise did God voice?

34. What of sin's consequences in relation to Eden?

35. Who first asked the question, "Am I my brother's keeper?"?

36. What was the occupation of Abel?

37. What was the occupation of Cain?

38. What is the significance of the name "Seth"?

39. What offering was brought by Abel to the first recorded altar service?

40. What offering did Cain bring?

41. Whose offering was accepted, and why?

42. Who was the first murderer?

30. (1) Appetite ("the tree was good for food"); (2) eye ("a delight to the eyes"); (3) mind (it was "to be desired to make one wise").

31. Fear and shame in the divine presence.

32. "And Jehovah God said unto the serpent, Because thou hast done this, cursed art thou above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: and I will put enmity between thee and the woman, and between thy seed and her seed: he shall bruise thy head, and thou shalt bruise his heel."

33. "And I will put enmity between thee and the woman, and between thy seed and her seed: he shall bruise thy head, and thou shalt bruise his heel."

34. "So he drove out the man; and he placed at the east of the garden of Eden the Cherubim, and the flame of a sword which turned every way, to keep the way of the tree of life."

35. Cain.

36. A shepherd.

37. A tiller of the ground.

38. "Appointed," or "put" (in place of the murderer Cain).

39. Of the firstlings of the flock.

40. Of the fruit of the ground.

41. Abel's. Because he brought a sin-offering as was required and offered it in faith.

42. Cain.

43. Quote Rom. 5: 12.

44. Quote Heb. 11: 4.

45. What two Messianic prophecies enrich the present lesson?

(Note New Testament confirmations.)

46. Describe the sinful condition of the world at the time of Noah.

47. What was the divine resolve?

48. Name six indications that there was neither haste nor bitterness in destroying the world.

49. What righteous household was found?

50. What was Noah directed to make?

51. Of what wood was the ark made?

52. How was the ark made waterproof?

53. What were the measurements of the ark?

54. How many stories were there in the ark?

55. Who were to be saved in the ark?

56. What is said of Noah's conduct?

43. "Therefore, as through one man sin entered into the world, and death through sin; and so death passed unto all men, for that all sinned."

44. "By faith Abel offered unto God a more excellent sacrifice than Cain, through which he had witness borne to him that he was righteous, God bearing witness in respect of his gifts: and through it he being dead yet speaketh."

45. (1) The seed of the woman shall bruise the serpent's head; (2) Abel's sacrifice.

46. "Wickedness of man was great in the earth, and every imagination of the thoughts of his heart was only evil continually."

47. "To destroy man from the face of the ground."

48. (1) The influence of good men was thrown about the people. (2) Long individual lives were granted. (3) More than sixteen centuries of opportunity were given. (4) The Spirit of God plead with men. (5) A long warning was given. (6) Noah was sent to preach to those scornful of God.

49. Household of Noah.

50. An ark.

51. Gopher wood—Cypress.

52. By the use of pitch within and without.

53. Three hundred cubits in length by fifty in breadth and thirty in height.

54. Three.

55. Noah, his wife, his three sons and their wives, and animals clean and unclean.

56. "He did according to all that Jehovah commanded him."

57. What two sources contributed to the volume of the waters?

58. What was the extent of the flood?

59. How long were the waters in gathering?

60. How much beyond the mountain-tops did the waters prevail?

61. How long was it before the waters began to recede?

62. Where did the ark finally rest?

63. What did Noah first send forth to test the condition of the earth?

64. What was the result of sending out the raven?

65. What did Noah next send forth to test the condition of the earth?

66. What was the result of sending out the dove?

67. What was the third trial that Noah made to find the condition of the earth?

68. How long was Noah in the ark?

69. Name five facts relative to the flood that are confirmed in the New Testament.

70. What is the second period of Old Testament history?

71. Give the extent of the period of Preparation.

72. What Scripture covers the period of Preparation?

57. "The fountains of the great deep were broken up and the windows of heaven were opened."

58. It was "coextensive with the human population of the world."

59. Forty days and forty nights.

60. Fifteen cubits.

61. One hundred and fifty days.

62. Ararat.

63. A raven.

64. It did not return.

65. A dove.

66. Returned for rest.

67. After seven days again a dove was sent forth and returned with an olive leaf, indicating the abatement of the waters.

68. A year.

69. (1) The fact of Noah's life; (2) the fact of the ark; (3) the fact of the deluge; (4) the fact of carelessness and sin; (5) the fact of the saved.

70. Preparation.

71. From the Deluge to the Exodus.

72. Gen. 8: 15-50: 26;. Ex. 1-14.

73. Name the two of the sixteen leading characters of Old Testament history that belong in the period of Preparation.

74. Associate three characters with Abraham.

75. Associate three characters with Joseph.

76. Give the fivefold outline of the period of Preparation.

77. What was Noah's first act upon leaving the ark?

78. What three promises did God give Noah?

79. What was made the token of the covenant?

80. What sin marked Noah's later life?

81. What did the people plan after the Deluge?

82. What was wrong about this plan?

83. What did God do at Babel?

84. What record of old that is now before us is rewritten on the pages of the New Testament?

85. Who was the father of Abram?

86. Who were Abram's brothers?

87. Who was Abram's nephew who accompanied him in his journeys?

88. Who was Abram's wife?

89. Where was Abram's early home?

90. Where did they start to go from Ur, and why?

73. Abraham and Joseph.

74. Lot, Isaac, Jacob.

75. Reuben, Pharaoh, Benjamin.

76. (1) Generations of Noah, 8: 15-11: 26. (2) Life and Times of Abraham, 11: 27-25: 10. (3) Life and Times of Isaac and Jacob, 25: 11-36: 43. (4) Life and Times of Joseph, 37: 1-50: 26. (5) Early Days of Moses' Life and Labors, Ex. 1-14.

77. The building of an altar and offering sacrifices of thanksgiving.

78. That (1) he would not curse the ground any more, nor (2) again smite everything living, and (3) that for the future there should be uninterrupted blessings of day and night and seedtime and harvest.

79. Rainbow.

80. Drunkenness.

81. To stay together and build a city of pride.

82. It set at naught the command of God for them to repeople and replenish the earth.

83. Scattered the people by the confusion of tongues.

84. The ancestry of Abram.

85. Terah.

86. Nahor and Haran.

87. Lot.

88. Sarai.

89. Ur of the Chaldees.

90. Into Canaan because of the call of God.

91. What was the first stop mentioned?

92. Who died in Haran?

93. What call came to Abram in Haran?

94. What four promises were linked with God's commands?

95. Where was Abram's second stop—the first in Canaan?

96. What scene in Abram's life is pictured at Shechem?

97. What is Abram's third important stop after leaving Ur?

98. Where did Abram go from Bethel?

99. What sin marked Abram's life in Egypt?

100. To what point in Canaan did Abram return?

101. What trouble developed at Bethel?

102. What generous offer did Abram make Lot?

103. What selfish choice did Lot make?

104. In what location do we next find Abram?

105. In what trouble was Lot involved?

106. What did Abram plan in Lot's behalf?

107. What great promise did God give Abram at this time?

108. Name in order seven most important places visited by Abram from the time he left Ur till he reached Hebron.

109. Name one important event in Abram's life connected with Ur.

91. Haran.

92. Terah.

93. To turn from his country, his kindred and his father's house, and go to a land God would show him.

94. (1) That of Abram God would make a great nation; (2) that he would be blessed and his name made great; (3) that those blessing him should be blessed and those cursing him cursed, and (4) that in him all the families of the earth should be blessed.

95. Shechem.

96. An altar service.

97. Bethel.

98. Egypt.

99. Deception as to his wife.

100. Bethel.

101. Strife between the herdsmen of Abram and Lot.

102. To choose what land he would.

103. The rich plain of the Jordan.

104. Hebron.

105. Battle of the kings—himself carried away captive.

106. A relief expedition by which he was rescued.

107. That his own son should be his heir.

108. Ur, Haran, Shechem, Bethel, Egypt, Bethel, Hebron.

109. His birth.

110. Name one event in Abram's life connected with Haran.

111. Name one event in Abram's life connected with Shechem.

112. Name one event in Abram's life before he went into Egypt that is connected with Bethel.

113. Name an event connected with Abram's life in Egypt.

114. What event in Abram's life after he returned from Egypt is connected with Bethel?

115. What event in Abram's life is connected with Hebron?

116. What definite prophecy of Christ does the lesson include?

(Note New Testament confirmations.)

117. What two facts as to Abram's wife are noted in the sixteenth chapter of Genesis?

118. By whom did Sarai plan to have children?

119. What was Hagar's attitude?

120. What disposition of the matter did Abram make?

121. What did Hagar do?

122. Who found Hagar and what message was given?

123. To cheer Hagar, what promise was given?

124. What change was made in Abram's name?

125. What covenant was instituted?

126. What change was made in Sarai's name?

127. Whose birth was foretold?

128. What two cities were destroyed by fire?

129. Who interceded for Sodom and Gomorrah?

110. His call.

111. His first stopping-place in Canaan.

112. Altar reared.

113. Represented his wife as his sister.

114. Lot's choice.

115. The promise that his own child should be the channel of divine favor.

116. That in Abram's seed all the families of the earth should be blessed.

117. She was of great age and childless.

118. Hagar.

119. She despised her mistress.

120. Left Hagar in Sarai's hands.

121. Fled from the face of her mistress.

122. An angel of God who bade her return submissive to the home of her mistress.

123. The birth of Ishmael and offspring beyond number.

124. From Abram to Abraham.

125. Covenant of circumcision.

126. From Sarai to Sarah.

127. Isaac's.

128. Sodom and Gomorrah.

129. Abraham.

130. What three noted persons escaped from the destruction of Sodom and Gomorrah?

131. To what point did Abraham move from Hebron?

132. What sin did Abraham repeat?

133. Whose birth is noted in the first part of the twenty-first chapter of Genesis?

134. When Sarah, after the birth of her son Isaac, saw the son of Hagar mocking, what did she do?

135. Picture the scene of Hagar's despair in the wilderness.

136. What command, testing his faith, came to Abraham?

137. Where did Sarah die?

138. Where was Sarah buried?

139. Where was Isaac's servant sent to obtain a wife for his master?

140. Who was the bride brought back to Isaac?

141. Whom did Abraham marry after Sarah's death?

142. How old was Abraham at his death?

143. Where was he buried?

144. Name eight facts relative to Abraham's life and labors that are confirmed by the New Testament.

145. Who were the sons of Isaac?

146. What was the occupation of Esau?

147. What was the occupation of Jacob?

148. How was Isaac's home divided?

149. What did Esau sell to Jacob?

130. Lot and his two daughters.

131. Gerar.

132. Represented his wife as his sister.

133. Isaac's.

134. Demanded that Hagar and her son be cast out.

135. Hagar, completely broken in spirit, left the child Ishmael to die. But God called her, revealed a well of water, and sustained her by the promise to make of Ishmael a great nation.

136. To offer Isaac as a sacrifice.

137. In Hebron.

138. In the cave of Machpelah.

139. To the old Eastern home in Mesopotamia.

140. Rebekah.

141. Keturah.

142. One hundred and seventy-five years.

143. Cave of Machpelah.

144. (1) The fact of Abraham's life. (2) The fact of Sarah's life. (3) Isaac the child of promise. (4) Hagar and Ishmael. (5) Covenant of circumcision. (6) Destruction of Sodom and Gomorrah. (7) Lot and Lot's wife. (8) The sacrifice of Isaac.

145. Jacob and Esau.

146. "A skillful hunter, a man of the field."

147. A herdsman or shepherd.

148. By the partial love of parents—Isaac favoring Esau and Rebekah Jacob.

149. His birthright for a mess of pottage.

150. What covenant was renewed with Isaac?

151. What sin committed twice by Abraham was repeated by Isaac?

152. What was one of the most striking characteristics of Isaac?

153. How did Jacob deceive his father?

154. What did Esau plan after Jacob deceived his father and received the blessing intended for Esau?

155. How did Rebekah protect Jacob?

156. Where did Jacob go and into whose household?

157. Into what family did Esau marry at this time?

158. When Jacob was going to Mesopotamia, what vision did he have on the way?

159. What was the place where this vision took place called?

160. What promises were given to Jacob at the time of this vision?

161. What was Jacob's pledge?

162. What was Jacob's first contract with Laban?

163. What deception did Laban practice at the end of seven years?

164. What further agreement was entered into?

165. What child, prominent in the later narrative, was born to Rachel?

166. To retain Jacob's services, what further arrangement did Laban assent to?

167. What was the final result of the strained relationships of Jacob and Laban?

150. The covenant made with Abraham as to blessings of God, the multiplication of descendants and possession of the land.

151. Represented his wife as his sister.

152. Peacefulness as manifested in relation to the wells.

153. By impersonating Esau and securing the blessing intended for his brother.

154. His brother's death.

155. By planning to have him return to the old home in the East in search of a wife.

156. Mesopotamia to the household of Laban.

157. The family of Ishmael.

158. He saw a ladder reaching from earth to heaven, and angels of God ascending and descending upon it.

159. Bethel.

160. The promises given Abraham and Isaac, and the personal assurance of his presence with Jacob in his journeying.

161. That in return of the blessings of God he would dedicate a tenth of his service.

162. Seven years of service for the gift of Rachel as his wife.

163. Gave to Jacob Leah instead of Rachel.

164. Rachel is given to Jacob, who is to continue in Laban's service seven more years.

165. Joseph.

166. A division of the flocks was made—all "speckled and spotted" and every black one to be Jacob's.

167. The flight of Jacob from Laban's presence.

168. How did Jacob and Esau meet?

169. What change was made in Jacob's name?

170. What does the name "Jacob" mean?

171. What does the name "Israel" mean?

172. What second child was born to Rachel?

173. Where was Rachel buried?

174. Name four facts concerning Isaac, Jacob and Esau that are confirmed by the New Testament.

175. At what age is Joseph introduced to Bible readers?

176. What was Joseph's standing in the home of Jacob?

177. What had Jacob given him as a mark of special favor?

178. What was the feeling of his brothers toward Joseph?

179. What two dreams did Joseph tell his brothers?

180. When sent to find his brothers, where did Joseph locate them?

181. Seeing him approach, what did the brothers plan with regard to Joseph?

182. What was the first suggestion?

183. Who begged the brothers not to shed blood?

184. What did Reuben have in mind?

185. Upon his arrival what was done to Joseph?

186. At this juncture who appeared upon the scene?

187. What was Judah's suggestion?

168. In peace.

169. From Jacob to Israel.

170. Supplanter.

171. Prince with God.

172. Benjamin.

173. On the way between Jerusalem and Bethlehem.

174. (1) The fact of Jacob and Esau. (2) Heirs of the promise. (3) The despised birthright. (4) The reality of Jacob's vision.

175. At the age of seventeen—a lad feeding his father's flocks.

176. Jacob's favored child—"the son of his old age."

177. "A coat of many colors."

178. They "hated him, and could not speak peaceably unto him."

179. (1) Of their sheaves in the field making obeisance to his sheaf. (2) Of sun and moon and eleven stars making obeisance to him.

180. At Dothan.

181. They "conspired against him to kill him."

182. To kill him and cast him into a pit.

183. Reuben.

184. A rescue of his brother and his return to Jacob.

185. He was stripped of his coat and cast into a pit.

186. Ishmaelites.

187. To sell Joseph.

188. How was the guilt of the brothers covered in their report to Jacob?

189. What is said of Jacob's grief?

190. To whom was Joseph sold in Egypt?

191. What is said of Heaven's attitude toward Joseph, and the result?

192. Who tempted Joseph while in Potiphar's home?

193. As a result of her evil plots, what happened to Joseph?

194. Who still stood by Joseph when in prison?

195. What two prominent prisoners came into Joseph's care?

196. What happened in his relation to these prisoners?

197. How long a time passed before the chief butler remembered Joseph?

198. What happened to call Joseph to mind?

199. What were the two dreams of Pharaoh?

200. What was Joseph's interpretation?

188. Joseph's coat was dipped in blood and brought to Jacob for identification.

189. He refused to be comforted, and said, "I will go down into the grave unto my son mourning."

190. To Potiphar, an officer of Pharaoh.

191. "And Jehovah was with Joseph, and he was a prosperous man" (39: 2).

192. Potiphar's wife.

193. He was cast into prison.

194. "But Jehovah was with Joseph, and showed kindness unto him, and gave him favor in the sight of the keeper of the prison" (39: 21).

195. The chief butler and the chief baker of the court of Pharaoh.

196. The prisoners dreamed dreams, and Joseph interpreted. The chief butler was restored to his place, but forgot Joseph.

197. Two years.

198. Pharaoh dreamed dreams that none of his wise men could interpret.

199. (1) He saw seven kine fat fleshed and well favored, and, later, seven other kine poor and very ill favored and lean fleshed, and the latter ate up the former, but were still ill favored as at the beginning. (2) He saw seven ears upon one stalk, full and good, and seven others withered, thin and blasted, and the thin ears swallowed up the good ears.

200. Egypt was to have seven years of abounding plenty, followed by seven years of dreadful famine.

201. What was Joseph's recommendation to Pharaoh?

202. What was the judgment of the court of Pharaoh?

203. Name four periods in Joseph's life.

204. Name two facts in the first period of Joseph's life.

205. Name two facts in the second period of Joseph's life.

206. Name two facts in the third period of Joseph's life.

207. Name three facts in the first three periods of Joseph's life that are confirmed by the New Testament.

208. Who was placed over all Egypt in harmony with Joseph's recommendation?

209. What was Joseph given as marks of royal favor?

210. What was his appearance in public?

211. Whom did he marry?

212. What is said of the fruitful years?

213. What two sons were born to Joseph?

214. What happens with the beginning of the years of famine?

215. What important persons came to Egypt from Canaan?

201. That some man "wise and discreet" be given charge of the yield of the fields, to store away grain in years of plenty and distribute it in years of famine.

202. "And the thing was good in the eyes of Pharaoh, and in the eyes of all his servants" (41: 37).

203. (1) Joseph at home. (2) Joseph in Potiphar's house. (3) Joseph in prison. (4) Joseph in power.

204. (1) Coat of many colors. (2) Dreams.

205. (1) Favored by Potiphar. (2) Accused by Potiphar's wife.

206. (1) Experiences with the butler and baker. (2) Interpreter of Pharaoh's dreams.

207. (1) The sale of Joseph into Egypt. (2) Joseph favored of God. (3) Joseph in Pharaoh's presence.

208. Joseph.

209. Pharaoh's signet ring, garments of fine linen and a gold chain.

210. In public he rode in the second chariot, and the people bowed to him.

211. Asenath.

212. "The earth brought forth by handfuls."

213. Manasseh and Ephraim.

214. (1) The people cry to Pharaoh for bread. (2) Pharaoh refers all to Joseph. (3) Joseph distributes grain to satisfy needs. (4) "All countries come to Egypt."

215. The ten sons of Jacob.

216. What was the attitude of the brothers before Joseph?

217. How did he treat them?

218. What did he demand of them?

219. How did Jacob receive their report?

220. Who became surety for Benjamin before the second trip was undertaken?

221. Recognizing Benjamin, what did Joseph plan?

222. Describe in your own words the incidents of the feast.

223. Describe in your own words the incidents of the start homeward.

224. Describe in your own words the incidents

216. They bowed before him with their faces to the earth.

217. Roughly charged them with being spies and threw them into prison for three days.

218. That they bring their younger brother into his presence.

219. He was unable to accept their word, and refused to grant their return with Benjamin.

220. Judah.

221. A feast.

222. (1) The brothers presented Joseph with presents, bowing down before him. (2) Joseph asked them, "Is your father well, the old man of whom ye spake?" (3) Joseph was so moved by the presence of Benjamin that he was forced to retire to weep. (4) The brothers marveled as they found themselves seated in the order of their birth. (5) Benjamin was served more bountifully than any of the others.

223. (1) Joseph ordered their sacks filled with grain and his own cup placed in the mouth of Benjamin's sack. (2) The steward overtook them, charging theft. (3) The brothers protested their innocence, but the cup was found in Benjamin's sack. (4) All returned and Judah offers heartfelt appeal for Benjamin's release.

224. (1) Reassured by Judah's appeal and stirred to the depths, Joseph commanded the Egyptians to leave, and then made himself known to his brothers. (2) His first trembling question was as to his father. (3) The brothers were greatly alarmed. (4) Joseph, eager and loving, bade them come near

of Joseph's revelation of himself to his brethren.

225. How did Jacob receive this second report?

226. Who preceded the party on the journey southward?

227. Where did Joseph and Jacob meet and the Israelites settle?

228. Describe in your own words the famine condition during Joseph's administration in Egypt.

229. How old was Jacob at his death?

230. What promise did he exact of Joseph as to his burial?

231. In blessing the sons of Joseph, to whom did Jacob give pre-eminence?

232. What was the prophecy as to Judah?

233. What was the fear of Joseph's brothers after Jacob's death?

234. What assurance did Joseph give his brothers?

235. How old was Joseph at his death?

236. What promise did he exact as to his burial?

him. (5) He comforted them by declaring that all had been of God. (6) He enjoined haste in their return to bring Jacob to Egypt. (7) Pharaoh was pleased and said Joseph's people should "eat of the fat of the land."

225. At first he was unable to believe, but finally declared, "It is enough; Joseph my son is yet alive; I will go and see him before I die."

226. Judah.

227. In Goshen.

228. As stress of famine continued, Joseph (1) sold grain until people's money was exhausted, then (2) exchanged grain for cattle, horses, flocks and herds, and finally (3) paid grain for land, but gave the people seed for planting, one-fifth of the yield to be Pharaoh's.

229. One hundred and forty-seven years.

230. Not to bury him in Egypt.

231. Ephraim the younger.

232. "The sceptre shall not depart from Judah, nor the ruler's staff from between his feet, until Shiloh come."

233. That Joseph would turn against them.

234. "I will nourish you and your little ones."

235. One hundred and ten years.

236. That his bones should be carried up with them out of Egypt.

237. Name eight facts connected with Joseph's experiences in Egypt that are confirmed by the New Testament.

238. What is said of the Pharaoh with whose reign the Book of Exodus opens?

239. What troubled this Pharaoh?

240. What did Pharaoh plan?

241. What is said of Israel's continued growth?

242. Name three ways in which the persecution was increased.

243. What child of special note is born when the command was in existence that the midwives were to kill all the men children of Israel at birth?

244. Who found and adopted Moses?

245. When Moses was placed in the ark of bulrushes, what girl stood near to see what would be done?

246. Who was called as Moses' nurse?

247. What was Moses' mother's name?

248. How many years was Moses at home in the palace of Pharaoh?

249. When Moses started to help his people, what happened?

250. As the result of Moses' killing an Egyptian, to what country did he flee?

251. How long did he live in Midian?

252. What was the name of Moses' wife?

253. What was the name of Moses' father-in-law?

254. What led Moses to leave Midian?

255. In what manner was the call of God given to Moses?

237. (1) The fact of famine in Egypt and Canaan. (2) Joseph governor over Egypt. (3) Brothers of Joseph go to Egypt. (4) Brothers made known to Joseph at the time of their second appeal to him. (5) Jacob brought to Egypt. (6) Jacob's death in Egypt and burial in Canaan. (7) Jacob blessed sons of Joseph. (8) Joseph at his death recalled the promises of God and provided for his burial in Canaan.

238. He "knew not Joseph."

239. The growth and power of Israel.

240. To restrain Israel by persecution.

241. The more they were afflicted, the more they multiplied and spread abroad.

242. (1) By making them serve "with rigor;" (2) by command to midwives to kill all male children of Israel at birth; (3) by command to all the people to join in a murderous crusade against the male children of Israel.

243. Moses.

244. Pharaoh's daughter.

245. Miriam.

246. Moses' mother.

247. Jochebed.

248. Forty.

249. He killed an Egyptian.

250. Midian.

251. Forty years.

252. Zipporah.

253. Jethro.

254. The call of God.

255. Out from the burning bush.

256. What was Moses' disposition with regard to the work God assigned him?

257. What two assurances were given to Moses?

258. Whom did Moses ask to accompany him?

259. How did the Israelites receive the ministry of Moses and Aaron?

260. Name five facts regarding Moses that are confirmed by the New Testament.

261. What was Pharaoh's response to the first request of Moses?

262. What command did Pharaoh issue at this time?

263. What did Moses ask God?

264. What assurance did God give Moses?

265. How did the people receive Moses' message of comfort from God?

266. Name the first nine plagues.

267. What part of Egypt was spared?

268. How many more plagues were foretold?

269. What feast was instituted at this juncture?

270. What was the tenth plague?

271. What was the effect of this last plague upon Pharaoh?

272. How many men were in the company of Israelites leaving Egypt?

273. Why was an indirect route to the sea taken?

274. How long a period of time was there between the call of Abram and the Exodus?

256. He shrank greatly from it.

257. (1) The divine presence; (2) miraculous power given.

258. Aaron.

259. With joy—believing.

260. (1) Moses' birth; (2) Moses found; (3) Moses instructed; (4) Moses' flight; (5) Moses' call.

261. "Who is Jehovah that I should hearken unto his voice to let Israel go? I know not Jehovah, neither will I let Israel go."

262. That taskmakers should increase Israel's burdens.

263. Why He had "dealt ill" with the people.

264. "Now shalt thou see what I will do to Pharaoh: for by a strong hand shall he let them go, and by a strong hand shall he drive them out of his land!"

265. They were unable to grasp its truth because of "anguish of spirit and cruel bondage."

266. (1) Blood; (2) frogs; (3) lice; (4) flies; (5) murrain; (6) boils; (7) hail; (8) locusts; (9) darkness.

267. Goshen.

268. One.

269. The Passover.

270. Death of the first-born of Egypt.

271. He bade Moses and Aaron rise and go forth with all the children of Israel.

272. Six hundred thousand.

273. Owing to fear of Egyptian pursuit.

274. Four hundred and thirty years.

275. How was the host of Israel guided?

276. What effect did the approach of the Egyptians have upon Israel?

277. What was Moses' response to their complaining?

278. What command was given Israel?

279. What way of advance was provided?

280. What was the fate of the Egyptians?

281. Name three facts relative to the flight from Egypt that are confirmed in the New Testament.

282. Name the six periods of Old Testament history.

283. What is the extent of the third period?

284. What Scripture covers the third period?

285. Give the sixfold outline of the third period.

286. Give a descriptive word as to each of the books of the Pentateuch.

287. Whom does Scripture name as the author of the Pentateuch?

288. What is the first recorded utterance of Moses after crossing the Red Sea?

289. What was the occasion of discontent of Israel at Marah?

290. What occasioned discontent in the wilderness?

291. What response did Heaven make to Israel's cry?

292. What happened at Rephidim?

275. By pillar of cloud by day and pillar of fire by night.

276. They were terrified, and complained bitterly to Moses.

277. "Fear ye not, stand still, and see the salvation of Jehovah."

278. To go forward.

279. The waters of the sea were divided.

280. They were overwhelmed in the waters.

281. (1) The Passover, (2) Israel's safety, (3) Egyptians' fate.

282. Probation, Preparation, Conquest, Power, Decline, Servitude.

283. From the Exodus to the coronation of Saul.

284. Exodus 15-40, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth and 1 Samuel 1-10.

285. (1) Red Sea to Sinai; (2) year at Sinai; (3) Sinai to Kadesh; (4) Kadesh to Jordan; (5) Conquest of Canaan; (6) Rule of the judges.

286. (1) Genesis—the book of beginnings; (2) Exodus—the book of Israel's release from bondage; (3) Leviticus—the "spiritual statute book of Israel"; (4) Numbers—the book of Israel's census; (5) Deuteronomy—the book of the law restated.

287. Moses.

288. A song of thanksgiving.

289. Bitterness of the waters.

290. Shortage of food supplies.

291. The waters were sweetened and manna and quails given.

292. Water was given from the rock.

293. What was Joshua's position when we were first introduced to him?

294. What plan did Jethro suggest to Moses?

295. Name three facts connected with the early days of the Israelites in the wilderness that are confirmed in the New Testament.

296. In what month after crossing the Red Sea did Israel encamp at Sinai?

297. What was to be Israel's relation to God if they but kept his commandments?

298. What pledge did the people give?

299. What was the master lesson of the old days?

300. Describe, briefly, conditions at Sinai.

301. To whom are the commandments ascribed?

302. What commandments dealt with duties toward God?

303. What commandments dealt with duties toward man?

304. Name five phases of life that are covered by the minor commandments.

305. After speaking of the law to the people, what happened to Moses?

306. Who were given a vision of the divine splendor?

307. How long did Moses tarry in the mount of God?

308. In reference to the law, name two facts that are confirmed in the New Testament.

309. Name the three great feasts of the Jews.

310. What did the Passover commemorate?

311. What did Pentecost commemorate?

293. A leader of Israel's forces against Amalek.

294. That Moses appoint "rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens" to handle details of Israel's life.

295. (1) Israel's murmurings; (2) manna given; (3) water from the rock.

296. The third.

297. His peculiar treasure or his own possession.

298. "All that the Lord hath spoken we will do."

299. The majesty of God.

300. (1) There were thunders and lightnings; (2) a thick cloud covered the mountain; (3) the people, deeply awed, trembled before God; (4) the penalty of death attached to touching the mountain.

301. To God—"And God spake all these words."

302. The first four.

303. The last six.

304. (1) Servants and masters; (2) the family; (3) society; (4) the Sabbath; (5) crime.

305. He was called into the mount of God again.

306. Moses, Joshua, Aaron, Nadab, Abihu and seventy elders of Israel.

307. Forty days and forty nights.

308. (1) Law received; (2) Condition at Sinai.

309. Passover, Pentecost and Tabernacles

310. The passing over of the death angel and the departure from Egypt.

311. Giving of the law at Mt. Sinai.

312. What did the feast of Tabernacles commemorate?

313. Name the three lesser feasts of the Jews.

314. What did the feast of Trumpets commemorate?

315. What did the feast of Dedication commemorate?

316. What did the feast of Purim commemorate?

317. What was the only fast-day required by the Jewish law?

318. What special thing was done on the Day of Atonement?

(Note New Testament Confirmations.)

319. What institution of worship did we deal with in earlier lessons?

320. What is Israel commanded to build in the wilderness?

321. What was the special point in all directions as to the tabernacle?

322. What of the people's spirit in giving?

323. Name three parts of the tabernacle.

324. What furnishings were in the court?

325. What furnishings were in the Holy Place?

326. What was in the Holy of Holies?

327. Give the typical meaning of the following: (1) Court, (2) Holy Place, (3) Holy of Holies, (4) Altar of Burnt Offerings, (5) Laver, (6) Golden Candlestick, (7) Table of Showbread, (8) Altar of Incense, (9) The Mercy-seat.

(Note New Testament Confirmations.)

328. Name the three divisions of the priesthood.

329. What were the duties of the Levites?

312. Life in the wilderness.

313. Trumpets, Dedication, Purim.

314. The "New Year Day" of the civil year of the Jews.

315. The reconsecration of the temple to God's service by Judas Maccabæus.

316. Queen Esther's deliverance of the Jews.

317. The Day of Atonement.

318. The high priest entered the Holy of Holies to sprinkle blood upon the mercy-seat.

319. The altar.

320. The tabernacle.

321. It was to be built and furnished according to the pattern shown in the mount.

322. They gave with such liberality that it was necessary to restrain them.

323. Court, Holy Place, Holy of Holies.

324. Altar of burnt offerings and laver.

325. Golden candlestick, table of showbread, altar of incense.

326. Ark of the Covenant.

327. (1) The world; (2) the church; (3) heaven; (4) Christ's sacrifice; (5) Christ's baptism; (6) Bible; (7) Lord's Supper; (8) prayer; (9) the presence of God.

328. Levites, common priests, the high priest.

329. Had charge of the tabernacle.

330. What were the duties of the common priests?

331. What was the special duty and privilege of the high priest?

332. What five points indicate the sacredness of the priestly office?

333. What were the civil duties of the priesthood?

334. What five offerings were provided for?

335. Of what was each offering the expression?

336. In patriarchal times who acted as priest?

337. After the Exodus who were regarded as specially holy?

338. What tribe was set apart as the priestly tribe, and what family particularly honored?

(Note New Testament Confirmations.)

339. What happened at the close of the year's encampment at Sinai?

340. Whom did Moses persuade to accompany him?

341. What happened at Taberah?

342. What provision was made to lighten the burdens of Moses?

343. What treason on the part of those close to Moses is noted?

344. Who were sent to spy out the land of Canaan?

345. How many reported unfavorably?

346. What threefold considerations controlled them in their decision?

347. Who reported unfavorably?

348. What was their ground of confidence?

349. What were the people moved to do?

330. Assisted in offerings.

331. Once each year he entered the Most Holy Place to make intercession for the sins of the people.

332. (1) Mediation; (2) ordination; (3) garments of white; (4) freedom from physical blemish; (5) support.

333. (1) Instructors; (2) leaders; (3) judges.

334. Sin, burnt, trespass, meal, peace.

335. Reconciliation, atonement, forgiveness, thanksgiving, communion.

336. The head of the family.

337. The first-born.

338. The tribe of Levi and the family of Aaron.

339. Israel is divinely guided toward new encampments.

340. Hobab, his brother-in-law.

341. The people murmur against Jehovah, and some are consumed with fire.

342. Seventy elders are appointed to assist him.

343. The momentary disloyalty of Miriam and Aaron.

344. Twelve men—one from each tribe.

345. Ten.

346. (1) Strength of the people; (2) their fortified cities; (3) the self-depreciation of the ten spies.

347. Caleb and Joshua.

348. Their faith in God.

349. To stone Caleb and Joshua.

350. How were they restrained?

351. What decree of Jehovah is pronounced against the people?

352. What is known of the thirty-eight years?

353. Where was the reassembling of the people at the end of the thirty-eight years?

354. Who dies at Kadesh?

355. What pathetic incident in the life of Moses occurs at this time?

356. What penalty was visited upon him?

357. What country refuses Israel passage through their borders?

358. What does this make necessary?

359. How is further rebellion on the part of the people dealt with?

360. Against whom does Israel wage successful warfare?

361. What prophet is bribed to curse Israel?

362. What of Israel's relationship to alien nations about them?

363. Whose death is announced to take place in the mountains of Abarim?

364. Who is chosen as Moses' successor?

365. What tribe asks for assignments of land east of the Jordan?

366. What kind of conquest in Canaan was demanded, and why?

367. Name five things about Moses' words of farewell.

350. By the glory of the Lord appearing in the tent of meeting.

351. Thirty-eight years of further wanderings, that none who left Egypt above twenty years of age may live to enter the promised land.

352. But very little is known.

353. At Kadesh.

354. Miriam.

355. In a passion he smote the rock for water, instead of merely speaking to it as Jehovah commanded (Num. 20: 9-12).

356. That he should not enter Canaan.

357. Edom.

358. A long detour to the south.

359. A plague of serpents is sent, from whose sting relief is given, however, by looking upon a serpent of brass raised before the people.

360. The Ammonites.

361. Balaam; but his curses are turned into blessings.

362. Israel "played the harlot."

363. Moses.

364. Joshua.

365. Reuben, Gad, and the half tribe of Manasseh.

366. Complete conquest, because any compromise involved contamination.

367. (1) He reviews Israel's history; (2) he restates Israel's laws; (3) he praises Jehovah and exhorts the people to loyalty; (4) he pledges Jehovah's presence, (5) and cheers by reference to Joshua's leadership.

368. Who are called to the tent of Jehovah?
369. What special direction is given to Moses?
370. On what mountain does Moses' death occur?
371. How old is Moses when he dies?

(Note New Testament Confirmations.)

372. What is the keyword of our study?

368. Moses and Joshua.

369. He is to teach the people a memorial song.

370. Nebo.

371. One hundred and twenty years.

372. "All history is mystery until it is understood as His story."

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